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THE PROVERBS AND COMMON SAYINGS OF THE CHINESE.

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(Continued from page 419.)

ABUSIVE LANGUAGE.

ATTENTION has been repeatedly called to the constant Chinese habit of using language intended to be indirectly abusive of another. Examples of this have already been given incidentally, in treating of other aspects of proverbs. A few additional specimens will illustrate the facility with which such modes of speech are invented. The command of a vocabulary of abuse is apparently universal in China, as well among women and children as among men. Children are often taught it, assiduously as soon as they can talk, that their elders may be amused by the strange contrast between the infantile innocence of the speaker, and the vileness and virulence of its language. The result is that every one can hold his own in a reviling match, which is the form which many Chinese quarrels assume. 'In reviling,' says the proverb, 'it is not necessary to prepare a preliminary draft.' (罵人不用打草稿). Among a people who are universal revilers, it might be expected that abusive language would pass comparatively unnoticed, being too common to attract attention. But if used otherwise than as a playful banter, the person toward whom it is directed is obliged to take notice of it, otherwise he 'loses face.' An attack of this sort, is like 'check' in chess, the player must either take a new position, capture his adversary, or interpose something between his adversary and himself. The latter is the most common mode of adjustment, that through 'peacemakers,' which ends in a grand feast of native reconciliation or failing that, in an irreparable breach. This simple theory of reviling, and its orthodox treatment contains an explanation of the inception of thousands of lawsuits and millions of fights.

A characteristic aspect of Chinese human nature, is presented in the saying: 'Strike a man's head, but do not strike him in the face; when you revile a man, do not attack his character,' (打人別打臉,罵人別揭短). The explanation of this somewhat singular direction, is that a man's skull can be hammered for a long time, and with considerable violence, yet without much apparent damage, and without causing great loss of blood; whereas if his face were battered, and if he should go to the magistrate with a complaint, he would have a strong case against the assailant. In like manner, one may go great lengths in reviling, but should he 'twit on facts' to too great an extent, his enemy will be so exasperated, as to make serious trouble! It is said in contempt of one who has been reviled, but who has made no defense, that he feels no pain—he has grown used to it. (作事挨罵不覺疼). By the time a man is old, it is supposed that he is entitled to comparative immunity from the reviling to which, at frequent intervals, he has been subjected, and even the magistrates, who are in the habit of black-guarding those who are brought before them, respect great age, and do not beat men seventy years old, nor revile those who are eighty, as witnesseth the proverb: (七十不打八十不罵). Owing to the fixity of Chinese residence, those who have become bitter enemies, reviling each other at sight, are still neighbors as before, just as a daughter, though often beaten, is still an own daughter, (打不斷的兒女親,罵不開的近街隣). This saying is employed to urge to kind treatment of children, and to forbearance toward neighbors.

The use of abusive language is nowhere carried to a higher pitch than among the boating population, who are often crowded together in narrow water ways, where, under the most favorable circumstances, it would be difficult to keep the peace. When a boat is once in motion, no one will give way to any one else, in case of collision, or obstruction, each boatman roars and reviles at the top of his voice. But when the boats are again at anchor, the respective crews fall to chatting and laughing, as if nothing had happened. (行船打罵,住船說話). This saying is used to show that there should be no chronic quarrels.

One method of oblique vilification consists in intimating that the person reviled does not deserve to be called a man. The phrase *wan pu shih jen*, (萬不是人), is the object of allusion in the saying; 'He is merely the *wan* character' (萬字打頭), i.e. the character *wan* represents the whole phrase, and the meaning is that the person indicated is in no sense and in no degree a man. So also, as in examples already given, a person is likened to a mud image. 'An image of a hare with a beard attached—vain pretence of being an old man,' (兔搆碓帶鬚子,竟充老人).

The *t'u tao tin* is a toy popular at the harvest festival on the fifteenth of the eighth moon, having the head of a hare, and provided with a string which beats a little drum to represent the sound of grain beaten in a pestle (碓). This expression is used in ridicule of a young bully, who likes to use lofty language suitable only for a person belonging to an older generation. So also: 'He can't-upset wearing a beard—vain pretense of being a relative of the family' (搬不倒帶鬚子, 搬充老家親).

'He can't-upset sitting on an abacus—a little fellow that muddles the accounts,' (搬不倒坐在算盤上, 是個混賬小子). The phrase *hun chang* (混賬) as an epithet of abuse, has been already explained.

'Sticking a black bean on a straw, and calling it a man,' (草把子安黑豆, 也算個人). That is, he is not fit to be called a man.

From the implication that one is *not* a man, it is but a step to the suggestion that he *is* an animal, as in the saying: 'This herd of Frogs, Rats,* Hedgehogs and Oxen,' (這羣蛤蟆, 老鼠, 槍蝟牛的), implying that they are all beasts and reptiles—not men. Although the Chinese do not ordinarily call an opponent a Donkey,† as has for ages been the custom in Occidental lands, they employ the name of this animal in an unfavorable sense: 'Taking my good heart for a donkey's liver and lungs,' (拿着我的好心, 當了駝肝肺).

In the following saying, the donkey stands for an ugly man, married to a beautiful woman: 'a bunch of fresh flowers, stuck on a donkey's head,' (一束鮮花插在駝頭上).

In a country where 'the chief end of man' is to leave posterity, to point out that one has no children is considered not only in bad taste, but actually abusive. 'A fallen tree that casts no shade—a battle array which destroys all the enemy,' (樹倒無陰, 絶戶陣).

The *chüeh hu ch'en* (絕戶陣) is a triumph of ancient military tactics by which the adversary is beguiled into a certain position, and then exterminated. A man who has no sons, is called a *chüeh hu*; a road which leads nowhere (or which, like the trail mentioned in 'Hyperion,' 'ends in a squirrel track up a tree') is known as a *chüeh hu lu* (絕戶路).

* In the following saying the double name of the Rat, *lao shu*, (老鼠) or *hao tzu*, (耗子) 'waster,' gives occasion for an abusive pun: 'You are a rat brought on a cloud—a heaven-made waster (你乃雲端的老鼠, 天生的个耗兒), where the words *hao erh*, (耗兒) are intended to apply to a young spend-thrift—'You are fated by heaven to be a prodigal.'

† The Buddhist Priests, as already mentioned, are called 'Bald Donkeys,' by a Pun on their sacred appellation (閻黎). As the doctrine of the transmigration of souls is a Buddhist one, it is but natural that the popular view should be that at death, Buddhist Priests become donkeys, which is the implication in the following proverb: 'Once a Priest, then going back to the world—he does not care whether or not he turns into a donkey,' (當了和尚, 又還俗, 不管變駝不變駝).

Another style of abuse, intimates that one is a bad character. 'A countenance combining a hare's head and a snake's eyes,' (兔頭蛇眼的像貌).

'He has the head and front of a grave plunderer and a coffin robber,' (長了个偷棺掘墓的腦袋).

Grave robbery is punished with summary decapitation. This signifies that the man is what we should call a 'jail-bird.' 'A poor god, a ruined temple, and a stinking thief for a priest,' (窮神破廟臭賊老道). This is a collective vilification of a number of persons, signifying that they are at once poor and vicious.

The phrase *je chüeh* (熱決), 'instant extermination,' is employed as a synonym for the punishment of decapitation. It denotes that one ought to be beheaded. 'He has a head fit for execution' (長了个熱決的首級). One who has money at his command, and on this account boasts over others, is reviled by the inquiry; 'Since you have money, why do you not go and pay to have your head cut off?' (你有錢，何不捐個熱決).

The character *tan* 蛋 signifying an egg, is also defined as the name of a tribe of aborigines. It is a term of universal application in abusive language, as in English a person is sometimes colloquially spoken of as 'a bad egg.' Yet it may also be employed in a good sense, as when the solitary child of his father's old age, is spoken of as a 'phoenix egg' (這是個鳳凰蛋).

'In a kettle containing thick porridge, to add rice-flour balls—glutinous eggs,' (黏粥鍋裏下元宵糊塗蛋). The first moon of the new year, gives its name to these balls (元宵) which are at that time in great demand. They are made of glutinous rice (江米) and are also known as *tang yüan* (湯元).

'The old villager who has never seen *yüan hsiuo*—truly this is a turbid egg' (莊稼兒未見元宵，真是渾蛋). These expressions are employed to revile persons who are hopelessly stupid.

'Hail at the Five Terraced Mountains—dark eggs,' (五臺山下雹子，陰蛋). The Wu t'ai mountains, in northern Shansi, are under the influence of the inferior, or *yin* (陰) principle. The saying may be used to indicate that one is both morose and vicious. 'Wrapped up in a bog—a good for nothing egg' (窩囊包廢物蛋).

The phrase *wo nang* (窩囊 or 臥囊) has been already explained. The expression *wo nang pao* is used of one much abused, but not daring to make a disturbance, or not knowing how to carry it through, and who therefore is compelled to smother his wrath (生悶氣). The words 'useless egg,' imply that one is universally incapable.

'The ovum of a duck suspended between the heavens, and the earth—a hanging egg' 半空中掛鴨卵懸蛋.) This is a pun, in

which the character *hsüan* (懸) to suspend, is employed to suggest *hsüan* (誑) false, meaning, 'he is a lying egg.' The same idea is expressed by the phrase: 'A chicken's egg hanging in a spider's web'—(蜘蛛網上吊雞子兒, 是個懸蛋).

'The water in a tea-shop—boiling.' (茶鋪子水滾開). The character *kun* (滾) is applied both to the bubbling of water as it boils, and to rotary motions in general. The meaning—as in the next two examples, is 'Roll out of here!' 'Be off with you!'

'The son of a tumble-bug, a rolling egg' (屎綢郎生子滾蛋) 'Pull up the door-sill and roll out!' (拔開門檻子, 滾出去).

'To spend money and become a turbid egg,' (拿錢捐渾蛋). 'To put iron balls into flour soup—an opaque egg that drops to the bottom' (把茶鍋裏下鐵慈, 渾蛋到底了). This denotes that the person to whom it is applied, is hopelessly stupid all the way through from top to bottom, (糊塗到底). 'An old-age-peach dropped into flour soup—an opaque egg coming to a point,' (把茶鍋裏下壽桃, 渾蛋出了尖). As the flour dumpling shaped like a peach, differs from an egg in having a sharp point at one end, (出了尖), so this classic specimen of the species blockhead, surpasses all others, (渾的出衆).

The phrase *chia chi* (加級), is used in proclamations, &c., after a list of titles, to indicate the number of promotions through which an official has passed, as *chia pa chi* (加八級), promoted eight steps. This expression is made to do duty in reviling another, in the saying: 'An opaque egg promoted eight steps' (渾蛋加八級).

The irresistible tendency of the Chinese toward the use of reviling language, is well expressed in a saying touching one who has been drinking too much wine, and who is resolved to find some one to abuse. He is not so far gone, however, as not to be half conscious that promiscuous reviling will not be safe; he therefore confines himself to black-guarding *The man that rears a pale-green dog!* (酒後, 驚養月白狗的). The proverb is used of one who wishes to appear very angry, finding fault with everybody and everything—but who dares not take the responsibility of his words. The incessant stream of reviling language, which is sure to be set a-flow by a Chinese quarrel, is described in the saying: 'A sound like the parching of beans—reviling without cessation,' (似爆豆兒一般的, 驚不住口).

PARENTS AND CHILDREN.

The proverbial philosophy of the Chinese in regard to children deserves a little attention, not only because it is considered essential for every one to leave behind him posterity to keep up the family, and to worship at the graves, but also because of peculiar modes of

expression from which it might be inferred that children are by no means considered an unmixed blessing. ‘It is of no consequence,’ says the proverb, ‘that children are born late in one’s life—what is to be feared is that fate should decree them a short life,’ (不怕兒女晚, 只怕壽數短). ‘If one’s destiny is to have sons, what signifies early or late, provided they do but live?’ (命中有兒, 何在早晚, 只要活着).

Yet another proverb says; ‘Sons should be born early—not late,’ (能生早子, 不養遲兒). This maxim like many other Chinese sayings, is the expression of pure selfishness. If sons are born early, they may be expected to grow to maturity and wait upon their parents for many years, while they are still alive. If otherwise, there is danger that the parents may die before their sons are of sufficient age to render much service, and thus the trouble expended upon the children will be wasted!

That a nation so firmly persuaded that everything in life is fated, should be strongly impressed with the influence of Fate on one’s children, is a matter of course. ‘Wealth and children have each a fixed fate,’ (財男兒女由天分). ‘Wealth and children are alike subject to Fate,’ (財帛兒女命相連).

‘Riches, sons and daughters are fixed by Destiny,’ (財帛兒女有定分), and this is indirectly assumed in such expressions as the following; ‘His virtue has been cultivated to the extent of five sons and two daughters’ (修的五男二女的). On the other hand, a vicious child, is a punishment, inflicted in the present life, (這小子是个現世報).

The absolute necessity of having children in the family—one’s own, or adopted—is a postulate of Chinese social ethics, for otherwise there will be no one to keep up the sacrifices to ancestors. ‘There are three things,’ said Mencius, ‘which are unfilial, and to have no posterity is the greatest of them,’ (不孝有三, 無後爲大).

But in connection with this tenet, it is essential to take cognizance of the most prominent social fact in China, to wit, the ‘struggle for existence.’ The tremendous pressure of this mighty force is everywhere felt. ‘A child but a foot long, requires three feet of cloth,’ (一尺的孩, 三尺布).

But a child, no matter what its linear measurement, requires, even in China, very much more than a yard of cloth. As a rule, the countless millions of this teeming Empire appear always to have spent the main part of the first three years of their lives in somebody’s arms, for Confucius assigns this as the singular reason for observing a period of three year’s mourning for parents. In China the phrase

'infant in arms,' (懷抱的孩子) has an appalling significance, to which Occidental lands can probably furnish few parallels. During all the time that children are 'in arms,' the treadmill of absolutely necessary work is interrupted, and with this interruption, the small, but indispensable family income, diminishes or disappears. Thus it is easy to understand how 'A poor family rearing a child, is oppressed by poverty for three years,' (少戶人家養個孩子, 受三年窮).

It is due to this grinding experience, as well as to the terrible uncertainty how one's children will 'turn out'—by which is intended as much their external success in life, as their moral character, that they are so often described by the strange expression: '*Yüan chia* (冤家), 'foes,' or 'oppressors of the family.' 'Many sons and many daughters, many family foes; no sons and no daughters, a living *P'u Sa*' (多兒多女多冤家, 沒兒沒女活菩薩). (In place of the last three characters, Mr. Scarborough's book gives, No. 2170, 'a family of fairies'). If one is fated to have many children, he comforts himself with the aphoristic reflection; 'If there are many, we can manage to rake up a little more profit,' (多了可以多撈摸), a proverb which encourages to try his luck again in gambling, trading, or any other doubtful venture. 'A son successfully reared is a real son, otherwise he is a trouble to the family,' (養着是兒, 奈不着是冤家). Expressions of this sort, are to be interpreted by the same kind of triangular exegesis of which a specimen has already been given, explaining the force of three characters all pronounced *tu* (妬) as applied to women. Here, in like manner, we have three *yuan* characters; when the father is unkind and the son unfilial, this is the *yüan* (冤) meaning wrong, and injustice; when the father and son are inharmonious, this is *yuan* (怨), meaning resentment. But when the father is truly paternal, and the son really filial, this is *yuan* (緣), fate. Ordinary language, however, takes very little notice of these subtleties. These painful uncertainties attendant on the wholesale rearing of children, give rise to the proverbial warnings against having too many of them. 'One son and one daughter, one flower-stalk; many sons and many daughters, many family-wrongs,' (一兒一女一枝花, 多兒多女多冤家). 'If you rear sons do not rear two—if you rear two you will be like *Sing Kuan* horses; if you rear sons do not rear three—if you rear three, you will have no home at all,' (養兒別養兩, 奈兩盡官馬, 廉兒別養三, 奈三沒有家). This proverb is based upon the understanding that the final cause of children is to benefit the parents. When, for example, the mother has grown old, and is obliged to live with her children, if there are two she will be made to go from one to another, and have no rest. *Ling Kuan* (靈官) is said to be the title of a deified Chou

Dynasty officer named *Wang*, who was always on a detail to subjugate some kingdom in the extreme west, or to 'tranquilize' some region in the remote east. Thus his horses' hoofs never had any rest, (馬不停蹄). A mother who lives with two sons, may expect a similar experience, but if she have three, 'It will be still worse, for then she will never be at home anywhere. In a word 'He who has many sons, will have many fears,' (多男則多懼). So that, after all, on every ground, 'If one's sons are only dutiful, there is no need of wishing for many—one is better than ten,' (好子不用多, 一個頂十個). The parental love for children, even at their worst, is indicated in the expression; 'Pleasure-going troubles,' (喜歡的冤家). So also, 'children are visible joys,' (兒女乃是眼前歡).

'Even a skillful housewife can not manage four children,' (好老婆, 架不住四个孩子). This saying is one of those touches of nature which show that the whole world is kin. What with cooking, mending, and the general management of domestic affairs, the most expert administrator, must soon reach the limit of her powers.

The relative advantages of sons and daughters are emphatically indicated in the saying; 'Eighteen Lohan-daughters, are not equal to a boy with a crooked foot,' (十八个羅漢女, 赶不上个點腳的兒). By the expression 'Eighteen Lohan-daughters, is intended girls who in beauty &c., are as much models in their way as the eighteen 'Companions of Buddha' were in theirs. It is to be gathered from this that the best girls are not equal to the worst boys. Yet if boys are not to be had, still, girls are better than nothing! 'If one can not get any mercury, red earth becomes valuable,' (沒有硃砂, 紅土子爲貴).

In the essentially selfish nature of the relations between Chinese parents and their children, is to be found an explanation of the otherwise inexplicable dislike of daughters. 'Men rear sons,' says one of their proverbs, 'to provide for old age; they plant trees, because they want the shade,' (養兒防備老, 種樹圖陰涼). But this holds true of sons only—not of daughters. By the time a girl would begin to repay the trouble expended in rearing her, she is betrothed, and becomes an additional burden. Her wedding is a drain on the family resources, for which there is no compensation. After her marriage she is the exclusive property of the husband's family, and as beyond control or her parents, as water which has burst its banks. (嫁出的姑娘, 沖出去的水). When she comes for more or less frequent visits to her own home, she is generally at work for herself or for her husband or for their children (none of whom are any part of her parents family) and when she returns to her mother-in-law, it must

be with a present from her own family. If her mother is old, helpless, and widowed, the daughter can not care for her. 'Wild grain does not go for grain taxes, a daughter does not support her mother.' (種子不納糧，閨女不養娘). Upon these terms, it is not, perhaps, surprising that when daughters are most enthusiastically welcomed at their birth, it is with the philosophic reflection; 'Girls too are necessary!'

Such being the Chinese social philosophy in reference to children, it is not surprising to hear that the duties of parents are exhausted when they have seen their offspring married. The obligation to achieve this, is recognized as being most imperative, and second to none other: 'To marry boys and wed girls, this is the great rite of chief importance; how can parents repudiate this debt?' (男婚女配，大禮攸歸父母焉能辭其責).

'Daughters must not be kept at home unmarried; if they are forcibly kept in this condition, it is sure to breed enmity,' (女大不可留，強留必定仇).

'When sons are paired, and daughters mated, the principal business of life is accomplished,' (兒成雙女成對，一生大事已完). This done, parents can then proceed to 'die without remorse!'

One of the very few current aphorisms which suggests any duties at all on the part of parents, towards children, bases the demand for kind treatment, on the fact that extreme severity will prevent the children from being filial—in which case, the parents may have all their trouble for nothing.

'If the father and mother are not lenient, it will be difficult to bring about a filial course on the part of children,' (父母不見寬，難顯兒女的孝道來). The same reasoning is applied to the behavior of the Prince toward his people, and with a similar motive. 'If the Prince is not upright, the ministers are sure not to be loyal; if the father is not compassionate, the son is certain not to be filial,' (君不正臣必不忠，父不慈子定不孝).

Selfishness is therefore at the bottom of this virtue. Such being the inherent difficulties, only those can boast, who have achieved success: 'He who has no father and mother, can boast of his filial behavior; those who have no children boast of their neatness, (沒老子娘誇孝順，沒兒女誇乾淨).

'One may rear a son who is thievish, but not a son who is destitute of sense,' (能養賊子，不養癡兒). This signifies, not that it is better that a son should be a thief than to be stupid, but that a youth whose natural disposition would be likely to lead him into theft, may by good training become an excellent and prosperous man; whereas the youth who has no sense, will never under any circumstances, come to anything.

It is of course easy, to affirm, in the language of the opening sentence of the Trimetrical Classic, that 'all mankind at their origin have a nature which is originally good,' (人之初，性本善), and that 'The heart of a child is like the heart of Buddha,' (小兒的心，似佛心). And when the facts recorded by observation and experience cannot readily be harmonized with this generalization, it is equally easy to argue—as is often done when dissuading from punishing a child; 'When the tree has grown large, it will straighten itself,' (樹若大了，自然直), (or more briefly 樹大自直). In practice, however, the method of treating a child born obstreperous—in defiance of the Trimetrical Classic—is to let him alone, and hope for the best. To this effect is the following saying; 'A violent boy will turn out well; a turbulent girl is sure to be skillful,' (利害小兒是个好的，利害閨女是个巧的).

The course of things when any one really undertakes any discipline of children, is well expressed in the proverb; 'Domestic chickens only fly round and round—wild chickens fly into the skies,' (家鷄打的圓圓轉，野鷄打的滿天飛) i.e.—ones own children can not get away—those of others run home.

The common view that every one else's children come to something with an implication that one's own do not, is conveyed in the saying; 'Everybody who rears children likes to have them succeed,' (人家養兒養女，要往上長). i.e. other people's do so—mine do not, often said in mere politeness. The excessive and blind love (呢愛) for children which can refuse them nothing, is satirized by impartial observers in the following saying; 'If he calls for a man's brains, then hold the man down, and knock out the brains!' (要活人的腦漿子，按倒就砸). Parents who are irrationally anxious about their children, and always guarding them with superabundant care, are ridiculed in the following saying; 'Hold him in your mouth, for fear he should melt,' (口裏含着，怕他化了).

It is a common jest on a rainy day, when one's ordinary occupation is interrupted; 'A cloudy day—leisure to beat the children,' (陰天打孩子，閑着的工夫).

The Chinese view of the parental relation is in some aspects a highly practical one, as the sayings already cited show. It is in this view that we are told that: 'A whole house-full of sons and daughters, is not after all equal even to a second wife,' (滿堂的兒女，不如半路的夫妻). The children, that is to say, escape, and have other concernsments elsewhere, while one's wife is always at hand.

The love of parents to children is alluded to in many sayings: 'The tiger, though fierce, does not devour its cubs,' (虎毒不吃子).

'Cats love their kittens, and dogs their pups—if they are not one's own, one does not care for them,' (猫養的貓疼, 狗養的狗疼, 不養的不疼).

'What fasten to the hearts strings, and pull on the liver, are one's sons and daughters,' (連心扯胆的是兒女). 'Seven bowels, and eight bowels full of posterity,' (七股子腸子八股子葉). 'Seven' and 'eight' are numbers not very distant from ten which signifies completeness. The meaning is that the greater part of one's existence is for posterity, that is for one's children, and there is a covert implication that posterity is a nuisance, and only a visitation for the parents sins. The character *yeh* (葉) is intended to suggest another character *yeh* (孽) (or *nieh*) meaning the retribution *q.d.* children are a visitation of Heaven to punish the parents' sin (罪孽).

The Chinese are far too good observers of human nature, not to have discovered that the love of parents for children—especially the mother-love which knows no oblivion, and is irrespective of time—is of a totally different quality from the love of children for parents, which under no circumstances can be expected to stretch its mourning *beyond* the three years fixed by immemorial custom. Hence the saying: 'There are only affectionate fathers and mothers, but no affectionate sons and daughters,' (只有慈心的父母, 沒有慈心的兒女).

In the following saying, the object is to emphasize the excellence of the parental, as compared with other human relationships. 'There are in the world no parents who are not perfect, and the most difficult thing in life is to secure, brothers; (天下無不是的父母, 世上難得的是弟兄).

'A father and mother can do without their children, but children can not do without their father and mother,' (能叫父母缺兒女, 不叫兒女缺爹娘).

'One may give up a father though he be a magistrate, but not a mother—though she be a beggar,' (能捨坐官的爹, 不捨叫花子的娘).

In regard to this giving up one's parents, the Chinese have many jests. The business of raising fruit is said to be a very lucrative one. An orchard is colloquially termed 'a row' (行子) and the phrase 'row of things hanging from the branches' (吊枝行) indicates both an orchard, and also denotes the business of dealing in fresh fruit. Hence the saying: 'One can give up his old father and mother [as he does not make anything out of them] but not a fruit orchard,' (能捨老子娘, 不捨吊枝行).

'It is proverbial that the daintiest fish in rivers are the carp (鯉), and in the sea the *so* (鯢), (河中鯉, 海中鯢, 最肥不過). Hence the saying; 'One can surrender his own mother, but he could

not give up sauce made from the *so* fish,' (捨却老親娘難捨鱸魚湯). The doctrine of Filial Piety upon which the Chinese lay so much stress, is, as has been often pointed out, so entirely defective in enforcing the duties of parents to children, that we here find one of the weakest spots in the Chinese social system.

CHINESE SUPERSTITIONS.

The current superstitions of a people like the Chinese, are sure to be reflected in their proverbial sayings. The popular ideas in regard to those who are physically deformed in any way, have been already adverted to. Many other notions far more unaccountable, are universally and firmly believed. Such, for example is the tenet that large ears are a token of great good fortune, and should they be long enough to depend upon the shoulders, the pitch of felicity attained by their happy owner would be extreme. This opinion is an article of solemn faith with nearly all Chinese; it gives occasion, however, for bantering sayings aimed at those who have some specially prominent characteristic—Thus :

‘When the head is big one’s luck is great, for happiness hangs from the skin of the pate,’ (頭大福也大，有福在頭皮上掛).

‘Your mouth is big—that’s luck for you, for happiness hangs from its corners two,’ (嘴大福也大，有福在嘴角兒上掛).

‘Big feet—great luck; we all suppose felicity hangs from the tips of the toes,’ (腳大福也大，有福在腳尖兒上掛).

But while elephantine ears—like those of *Siu Pei*, which depended to his shoulders, giving him such an amount of good fortune that he was enabled to found a dynasty,* are of great importance—they should not stand out from the head, as if flapping in the wind, like the wings of a bird, for he who has such appendages, is sure to be the evil genius of his family; (兩耳搨風，敗家的妖精).

Another superstition of the Chinese, is connected with the raphis or groove in the middle of the upper lip—if it is long the owner is certain to be long-lived, and not only so, but his age will be in the direct ratio of the length of this little channel, (called 人中).

In illustration of this tenet it is related that the Emperor Han Wu Ti (漢武帝), in conversation with Tung Fang So (東方朔), observed: “I have read in the books on physiognomy (相書) that if the *jen chung* is an inch long, the man will live an hundred years; now mine is an inch and two tenths, so that I shall certainly live to be more than a century old.” Upon this Tung Fang burst into so immoderate and uncontrollable fit of laughter, as to surprise and

* To *Siu Pei* the current saying is especially applicable; ‘Both ears hanging to the shoulders—a most illustrious man,’ (兩耳垂肩大貴人).

offend His Majesty, who demanded what he meant. "I was not laughing at Your Majesty," was the reply, "but at the idea of old P'eng (老彭) of the Shang Dynasty, who lived 880 years, for the groove in his lip must have reached from the top of his head to his chin!" Thereafter Wu Ti no longer believed in physiognomy. The Chinese books on physiognomy give rules for the determination of every doubtful point, with extreme minuteness, and the dicta of these works have attained a currency to which Lavater never aspired. The following rules by which to measure beauty, are widely current, and implicitly accepted. For Men; 'Clear eyebrows, comely eyes ; a square face, and large ears ; a straight nose and broad mouth ; a face which looks as if it had been powdered, and lips which seem to have been rubbed with vermillion' (眉清目秀, 方面大耳, 鼻直口闊, 面如敷粉, 唇若塗硃). For Women; 'Eyebrows like the leaf of the willow ; eyes like the kernel of the apricot ; a mouth like a cherry ; a face shaped like a melon seed ; a waist like the poplar and the willow,' (柳葉眉, 杏核眼, 櫻桃口, 瓜子臉, 楊柳腰). A woman's face ought to be oval, wide at the top and narrow at the bottom, like a water-melon seed. If these proportions are reversed, the result is most unpleasing. She should sway gently in her walk like the poplar and the willow in the wind, (風吹楊柳細而擺).

'A twitching of the left eye denotes wealth ; that of the right eye signifies calamity,' (左眼跳財, 右眼跳禍).

'He whose ears flap like a fan, is a monster who will ruin his family,' (兩耳搨風, 敗家的妖怪).

'When the tops of the ears of an old person hang down, and are dry, he must be destined soon to enter his coffin,' (老人耳垂子乾, 必定要入棺).

'If the space behind the ear is not large enough for a finger, though he be eighty years old, yet he will not die,' (耳後不容指, 八十不能死).

'A man with round shoulders and a stooping back, will suffer bitterness all his life,' (弓肩縮背, 一世苦累).

'He whose steps resound like the beating of a drum, will be always poor,' (脚擂鼓, 一世苦).

'Small hands and large feet, a life of wretchedness,' (小手大脚, 一辈子糟糕).

'If the forefinger twitches, one is sure to have plenty to eat,' (食指動, 必有嘴頭吃).

'If a boy is born with fingers like a girl, he will have a living without effort,' (男生女手, 不賺自有). This is a dictum of the books on physiognomy (相書) and is regarded as indubitable. The fingers in question are both tapering and supple.

'If a girl is born with a masculine countenance, her dignity will be beyond all account.' (男生女相，貴不可諱).

In English we often hear the reply, when one observes that his ears burn, 'some one is talking about you.' A similar notion prevails among the Chinese; 'Eyes that twitch—eyebrows grown long—Somebody's telling what you've done wrong.' (眼跳眉毛長，必定有人講).*

That the hair turns white while its owner is still young, argues to the Chinese apprehension superior capacities. Hence the proverb; 'He who has a white head in youth, will be much sought after,' (少白頭，有人求), with a view, that is, to gain his help in adjusting their affairs. Despite their admiration for a certain amount of physical development, especially in a Magistrate, a person who is too large,—as has been already observed in speaking of the Old Age Star (壽星老)—is by no means regarded with a favorable eye. For a person to be of great size, and still not a simpleton—this is a real treasure,' (大漢不獸，真寶貝). 'A person of great size is sure to be a fool—if not a fool, he must be vicious,' (人要是大身量，必獸若不獸必奸). Many Chinese superstitions are based upon something which the Chinese have observed, or suppose they have observed and upon which they put a peculiar interpretation of their own.

'Of three tigers at one birth, one will be a leopard—of nine dogs in a single litter one will prove to be a Ao,' (三虎出一豹，九狗出一獒).

The *Ao* or *Ngao*, usually translated mastiff (see Mayer's Manual No. 52) is a creature whose amazing intelligence casts into a penumbra all that we know of the shaggy quadrupeds of St. Bernard and Newfoundland, or of the trained elephants of India. He is able to discriminate, for example, a loyal man from a traitor, and even to read human thoughts. Upon meeting a *Ngao* ordinary dogs are rooted to the spot, and unable to stir. In the Chou Dynasty, when the northern barbarians brought tribute, there was among them a *Ngao*, and the duke of Chou exhorted Ch'eng Wang not to let the animal get away!

* An expression involving a play upon the *chiang* (講) character, may be instanced as an example of the facility with which puns are lost sight of. 'The boundaries of farming land, it should be premised, in a country where fences are unknown, and in regions where stone posts are unattainable, are marked by little bushes of various kinds of plants, generally selected for their vitality. The phrase *sang k'o* (桑棵), has come to be a generic name for "boundary bush," and to say that one has 'cultivated beyond the boundary bush' (耕桑棵以外) means that he encroaches upon the rights of others. A speaker who wished to make it clear that none of his hearers understood the causes of rain-fall, observed: 'You could not explain it, or if you did, you would explain it beyond the *sang* bush,' i.e. they would get off upon a territory that did not belong to them: (你講不了，若是講了，必講桑棵以外, q.d. 耕桑棵以外), 'cultivate beyond your own boundary.' The manner in which such phrases are spoken and heard, often shows that all sense of the pun originally intended, is so obscured as to be practically lost.

'A cow bringing forth a *ch'i liu*, a pig producing a *pen* (牛生麒麟, 猪生奔). If a cow has three calves at a birth, one of them will turn out to be the famous 'unicorn,' which appears when sages are born. When there are eighteen pigs at a litter, one of them is a *pén*, a quadruped with one horn, a sort of cross between a horse and a pig. These animals die with great promptness, making it impossible to secure specimens for a menagerie !

'Children born within ten months after their parents' marriage, will always be poor,' (邁門子兒窮到底兒). This proposition is regarded as an indubitable family axiom.

'If a widow who has remarried, has a son soon after her marriage she will make her second husband rich, (寡婦進門養小子必定發達後老子). The attitude of the Chinese in general toward sayings of this sort, is well set forth in the comment of a teacher, who remarked in reference to it; 'This saying although incredible and extravagant, is however quite accurate. I have always noticed that a daughter born under these circumstances never became wealthy; but a son is sure to grow rich. I can not explain why,' (此言雖荒唐然極準, 每見生女者, 不發財, 生男者, 必發財, 不解何故).

Of the same character is the following; 'An orphan boy will have many sons and grandsons,' (孤兒子孫多). This is also regarded as a 'fixed principle,' (常理).

'Children that lose their mothers in infancy, will grow up to be interminable talkers,' (從小兒沒娘說話長).

This is another singular idea, which is now regarded as an indisputable proposition. When it is desired to convey an intimation that one is talking in a tiresome manner, it can be obliquely done by remarking; 'He probably lost his mother when he was small,' (從小兒沒娘).

It is difficult to exaggerate the importance which the Chinese attach to a person's fate as determined by the horoscope. Men and places alike have their foreordained destiny (人有人運, 地有地運). Those who were born under an evil star can never escape its baleful influence, and carry their ill luck wherever they go. Hence the saying; 'A fate which induces ruin in every direction,' (妨八敗命的運).

This refers, for example, to women whose horoscope is unfavorable, and who, if any one is rash enough to marry them, bring calamity everywhere (八方). If the natal hour was unpropitious, such persons on crossing the threshold cause the death of the unhappy father-in-law, and mother-in-law, and very likely of their husbands. The family often comes to complete ruin within a year.

Thus, some children, as soon as they are able to eat, unwittingly exterminate their parents, and so on through all the dismal catalogue of evil auspices and effects. The same superstition is referred to in the saying; 'The youth fated to have a short life, marrying a woman who is fated to ruin her husband,' (短命的兒郎遇見妨夫的女).

A similar theory prevails as to the occult influence upon a bride of the weather at the time when she alights from the chair to enter her future husband's door. 'If it blows hard—she will not prove a good wife—if it rains she will not live long,' (颶風不長, 下雨不長).* Or, as in another version; 'If the bride is not a virtuous woman, it will either blow hard [while she is in her sedan chair], or else it will rain,' (不賢良的女, 不颶風就下雨).

Notions of this sort, are capable of an indefinite amplification, and the Chinese are quite equal to the task.† Not only do men and even localities possess certain fated properties, but inanimate objects as well. Of this the 'jewel-dish' is a conspicuous example. Certain kinds of pottery—generally the coarser, such as large water jars—during the process of kiln-baking, contrive in some way to absorb exactly the proper proportion of the essential principle of the universe, (天地精華之氣)—for in China everything whatever can be explained by means of some *ch'i* (氣)—and thereupon their qualities are such as to excite surprise, nearly resembling those of the cruse which held the oil provided by the prophet Elijah, for everything which they contain is at once multiplied. There is a story of a certain fisherman in the Ming Dynasty, who cast his net with no other success than entangling in it a broken jar which was worthless for any purpose but that of feeding the pigs, for which he accordingly employed it. The next day he was surprised to find that his pigs had not eaten all their food, and on the third day when it had overflowed and formed pools in the court-yard, the truth first dawned upon him that this was a true *chü pao p'en* (聚寶盆) a precious dish of augmentation. How these vessels come to be always broken before they

* This sentence is an example of the frequent impossibility—already referred to—of arriving with certainty at the meaning of a Chinese expression as heard. The very same words here cited, with the slight change of one character for another of the same sound, are in use as a weather proverb (颶風不涼, 下雨不長). 'If the wind blows and it is not cool, the rain will not last long.'

† In a country so devoted to fortune-telling as China, it is not strange that there is a formula for almost everything. Here, for instance, are rules to decide the month in which a bride ought to be married, according to the animal, under the influence of which (in the cycle of twelve), she may have been born. (正七迎雞兔, 二八虎和猴, 三九蛇和豬, 四十龍和狗, 生羊五十一, 鼠馬六十二). 'The first and seventh moons, match the chicken and the hare; the second and the eighth, go with the tiger and the monkey; the third and the ninth with the serpent and the pig; the fourth and the tenth with the dragon and the dog; the ox and the sheep belong to the fifth and the eleventh; the rat and the horse, to the sixth and the twelfth.'

are capable of multiplying their contents, is as unaccountable as the circumstance that while in the possession of a person who has no luck (運氣), they absolutely refuse to work, whereas, as soon as the inherently lucky man turns up, as their owner, they begin to reduplicate their contents with cheerful regularity, whether that contents be the food of pigs, or ingots of silver and gold, jade or pearls. In an Occidental land this state of things would soon result in the engagement of some individual known to enjoy good luck, at each pottery kiln, to test every jar and dish as to its powers of reduplication, before it leaves its maker's hands. The faith of the Chinese, implicit as it is often found to be, does not however extend to this point.

There is a legend that in former times the south gate of the city of Tientsin could never be solidly built, for whatever the pains taken it always fell down. At last a wise and able man made the announcement that it was positively necessary to bury under the wall a *chü pao p'en* belonging to a certain Shên Wan Shan,* (沈萬山) which would repress the evil influences. To this the Shên family would naturally object that they wished to use their jewel pot themselves, but however this may be, means were found to overcome their scruples, and the dish was buried, which insured to the gate most indisputable 'pot-luck,' for it has never since fallen down. In proof of this legend, the circumstance is pointed out that unlike the other city gates, the exit of the enceinte of the south gate is at right angles to the city wall and not in a line with the inner gate! This statement of the theory and practice of the jewel-pot will render intelligible the saying; 'As I have no jewel-dish, I cannot meet your reckless expenditures,' (我沒有聚寶盆，經不起你胡花).

A similar doctrine is enounced in the expression; 'Do not take him for a money-shaking tree,' (別拿他當作搖錢樹). This

* Shên Wan Shan is a name held in great esteem in China, as that of a reputed Croesus, who lived in the early part of the Ming Dynasty. His home is said to have been at Nanking, the first capital of the Mings, hence the saying: 'Shên Wan Shan of Nanking, and the great willow of Peking; the fame of the man, and the shadow of the tree.' (南京的沈萬山，北京的大柳樹，人的名，樹的影). The 'willow' is one which formerly existed, and is said to have cast a shadow 100 *li* in breadth! When Yen Wang (who became the Emperor Yung Lo), 'swept the North' (燕王掃北) with the besom of destruction, destroying, as is said, every human being within vast areas, he is reported to have exhausted his own resources, and to have called in the aid of Shên Wan Shan, whose inexhaustible treasures are popularly attributed to his ownership of the multiplying-pot just described. From this tradition he is called 'the living god-of-wealth,' and one who is extremely prosperous, is likened to him: (好似活財神，沈萬山一般). 'It is impossible to be richer than Shên Wan Shan' (富貴不過沈萬山). The use of this famous name in connection with the Tientsin legend, may be due to the circumstance that in each case, public results of some importance, were alleged to have been accomplished by the assistance of a single private individual, a phenomenon in China of very infrequent occurrence.

'money tree' is well known, but no one ever distinctly saw a specimen, and it is therefore not botanically classified. Its branches are hung full of cash, which the slightest disturbance is sufficient to precipitate in showers to the ground !

The belief, common in Oriental lands, in the power of one person to injure another in occult ways, is firmly held in China. It is alleged that a custom of secret poisoning is prevalent in all the southern provinces, from Fukien to Szech'uan. The poisoning is accomplished by means of spells which are conveyed to the food, which is eventually fatal to him who eats it. In the districts where this art is practiced, malaria is said to prevail, so that the inhabitants dare not rise early in the morning. The methods of 'planting the poison' differ. In some instances a sword is metamorphosed into a mustard seed, which is mixed with the food or tea ; others effect the same change with a stone, or a serpent. The poison, in whatever form is capable of remaining in the alimentary tract for a term of years, in a perfectly inert condition, awaiting the pleasure of the holder of the potent spell. Whenever he or she chooses to exercise the mysterious power in their hands, whatever the distance of space between the person pronouncing the spell and the victim, the poison operates with terrible rapidity. It is a singular and somewhat convenient peculiarity of this deadly influence, that it is innocuous as against natives of another province ; by three years residence, however, they may be so far naturalized as to become eligible to its benefits. Hence the saying ; 'Giving poison, and also selling the food in which it is mixed,' (又種蠱, 又賣飯的). The proverb is used metaphorically of one who under guise of friendship, inflicts a fatal injury.

The most trivial incidents when read in the light of superstition, become pregnant with meaning. Thus the advent of a strange cat, or the departure of a dog, is held by some to be an omen ; 'When new cats come and old dogs go, the owners grow rich whether or no,' (來貓去狗不賺自有).

'After shaving the head or taking a bath, never gamble, (剃頭洗澡莫賭錢). Otherwise you will be sure to lose; but this is no more than happens to confirmed gamblers, no matter how unshaven and dirty they may be; 'If they gamble continuously even gods and fairies will lose,' (常賭神仙輸).

[*N.B.—Any Reader of these Articles, observing errors of fact, or mistranslations, who will take the trouble to communicate the same to him, will receive the thanks of the Author.*]

(知過必改得能真忘. *Millenary Classic.*)

(To be continued.)

ECCLESIASTICAL RELATIONS OF PRESBYTERIAN MISSIONARIES, SPECIALLY
OF THE PRESBYTERIAN MISSIONARIES AT AMOY, CHINA.

BY REV. J. V. TALMAGE, D.D.

WE have recently received letters making inquiries concerning the relations of the Missionaries of the English Presbyterian Church, and of the American Reformed Church to the *Tai-hoey* [Presbytery, or Classis,] of Amoy; stating views on certain points connected with the general subject of the organization of ecclesiastical Judicatories on Mission ground; and asking our views on the same. We have thought it best to state our answer so as to cover the whole subject of these several suggestions and inquiries, as (though they are from different sources) they form but one subject.

Our views are not hasty. They are the result of much thought, experience and observation. But we are now compelled to throw them together in much more haste than we could wish, for which, we trust, allowance will be made.

As preliminary we remark that we have actual and practical relations both to the home churches, and to the churches gathered here, and our Ecclesiastical relations should correspond thereto.

1. *Our Relation to the Home Churches.* We are their agents, sent by them to do a certain work, and supported by them in the doing of that work. Therefore so long as this relation continues, in all matters affecting our qualifications for that work,—of course including “matters affecting ministerial character,”—we should remain subject to their jurisdiction. In accordance with this we retain our connection with our respective home Presbyteries or Classes.

2. *Our Relation to the Church here.* We are the actual pastors of the churches growing up under our care, until they are far enough advanced to have native pastors set over them. The first native pastors here were ordained by the missionaries to the office of “Minister of the Word,” the same office that we ourselves hold. In all subsequent ordinations, and other ecclesiastical matters, the native pastors have been associated with the missionaries. The *Tai-hoey* at Amoy, in this manner, gradually grew up with perfect parity between the native and foreign members.

With these preliminary statements we proceed to notice the suggestions made and questions propounded. “To extend to the native churches on mission ground the lines of separation which exist among Presbyterian bodies” in home lands is acknowledged to be a great evil. To avoid this evil, and to “bring all the native Presbyterians,” in the same locality, “into one organization,” two plans are suggested to us.

The first plan suggested, (perhaps we should say *mentioned*, for it is not advocated), we take to be that the missionaries become not only members of the ecclesiastical judicatories formed on mission ground, but also amenable to those judicatories in the same way, and *in every respect*, as their native members, their ecclesiastical relation to their home churches being entirely severed. This plan ignores the actual relation of missionaries to their home churches, as spoken of above. Surely the home churches cannot afford this.

Perhaps we should notice another plan sometimes acted on, but not mentioned in the letters we have now received. It is that the missionaries become members of the Mission Church Judicatories as above; but that these Judicatories be organized as parts of the home churches, so that the missionaries will still be under the jurisdiction of the home churches through the subjection of the Mission Judicatories to the higher at home. This plan can only work during the infancy of the mission churches, while the Mission Church Judicatories are still essentially foreign in their constituents. Soon the jurisdiction will be very imperfect. This imperfection will increase as fast as the mission churches increase. Moreover this plan will extend to the native churches the evil deprecated above.

The second plan suggested we take to be that the missionaries, while they remain the agents of the home churches, should retain their relation respectively to their home churches, and have *only* an advisory relation to the Presbytery on mission ground. This is greatly to be preferred to the first plan suggested. It corresponds to the relation of missionaries to their respective home churches. It takes into consideration also, but *does not fully correspond to* the relation of the missionaries to the churches on mission ground, at least does not fully correspond to the relation of the missionaries to the native churches at Amoy. Our actual relation to these churches seems to us to demand that as yet we take part with the native pastors in their government.

The peculiar relationship of the missionaries to *Tai-hoey*, viz., having full membership, without being subject to discipline by that body,—is temporary, arising from the circumstances of this infant church, and rests on the will of *Tai-hoey*. This relationship has never been discussed, or even suggested for discussion in that body, so that our view of what is, or would be, the opinion of *Tai-hoey* on the subject we gather from the whole character of the working of that body from its first formation, and from the whole spirit manifested by the native members. Never till last year has there been a case of discipline even of a native member of *Tai-hoey*. We do not know that the thought that occasion may also arise for the discipline of

missionaries, has ever suggested itself to any of the native members. If it has, we have no doubt they have taken for granted that the discipline of missionaries belongs to the churches which have sent them here. But we also have no doubt that *Tai-hoey* would exercise the right of refusing membership to any missionary *if necessary*.

It is suggested as an objection to the plan that has been adopted by the missionaries at Amoy, that "where two Presbyteries have "jurisdiction over one man, it may not be always easy to define the "line where the jurisdiction of the one ends, and the other begins; "and for the foreign Presbyter to have a control over the native "Presbyter which the native cannot reciprocate, would be anomalous, "and contrary to that view of the parity of Presbyters which the "Scriptures present."

From our last paragraph above, it will be seen that the "*line*" of demarcation alluded to in the first half of the above objection has certainly never yet been *defined* by *Tai-hoey*, but it will be seen likewise that we have no apprehension of any practical difficulty in the matter. The last half of the objection looks more serious, for if our plan really involves a violation of the doctrine of the parity of the ministry, this is a very serious objection, fatal indeed, unless perhaps the temporary character of the arrangement might give some sufferance to it in a developing church. It does not however, in our opinion, involve any such doctrine. It does not touch that doctrine at all.

The reason why *Tai-hoey* does not claim the right of discipline over the missionaries is not because these are of a higher order than the other members, but because the missionaries have a most important relation to the home churches which the other members have not. The *Tai-hoey* respects the rights of those churches which have sent and are still sending the Gospel here, and has fullest confidence that they will exercise proper discipline over their missionaries. Whether they do this or not, the power of the *Tai-hoey* to cut off from its membership, or refuse to admit thereto, any missionary who might prove himself unworthy, gives ample security to that body and secures likewise the benefits of discipline. If time allowed us to give a full description of our Church work here, it would be seen that the doctrine of the parity of all who hold the ministerial office so thoroughly permeates the whole, that it would seem impossible for mistake to arise on that point.

In connection with this subject it is also remarked "that where "two races are combined in a Presbytery, there is a tendency to "divide on questions according to the line of race." With gratitude to God we are able to bear testimony that at Amoy we have not as yet seen the first sign of such tendency. We have heard of

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such tendency in some other mission fields. Possibly it may yet be manifested here. This however does not now seem probable. The native members of *Tai-hoey* almost from the first have outnumbered the foreign. This disproportion now is as three or four to one, and must continue to increase. It would seem therefore that there will now be no occasion for jealousy of the missionaries' influence to grow up on the part of the native members.

But, it may be asked, if the native members so far out-number the foreign, of what avail is it that missionaries be more than advisory members? We answer; If we are in *Tai-hoey* as a foreign party, in opposition to the native members, even advisory membership will be of no avail. But if we are there in our true character, as we always have been, *viz.*, as Presbyters and acting Pastors of churches, part and parcel of the church Judicatories, on perfect equality and in full sympathy with the native Presbyters, our membership may be of much benefit to *Tai-hoey*. It must be of benefit if our theory of Church Government be correct.

Of the benefit of such membership we give one illustration, equally applicable also to other forms of government. It will be remembered that assemblies conducted on parliamentary principles were unknown in China. By our full and equal membership of *Tai-hoey*, being associated with the native members in the various offices, and in all kinds of committees, the native members have been more efficiently instructed in the manner of conducting business in such assemblies, than they could have been if we had only given them advice. At the first, almost the whole business was necessarily managed by the missionaries. Not so now. The missionaries still take an active part even in the routine of business, not so much to guard against error or mistake, as for the purpose of saving time and inculcating the importance of regularity and promptitude. Even the earnestness with which the missionaries differ from each other, so contrary to the duplicity supposed necessary by the rules of Chinese politeness, has not been without great benefit to the native members. Instead of there being any jealousy of the position occupied by the missionaries on the part of the native members, the missionaries withdraw themselves from prominent positions, and throw the responsibility on the native members, as fast as duty to *Tai-hoey* seems to allow, faster than the native members wish.

We now proceed to give answers to the definite questions propounded to us, though answers to some of them have been implied in the preceding remarks. We combine the questions from different sources, and slightly change the wording of them to suit the form of this paper, and for convenience we number them.

1. "Are the Missionaries members of *Tai-hoey* in full, and on a perfect equality with the native members?"

Answer. Yes; with the exception (if it be an exception) implied in the answer to the next question.

2. "Are Missionaries subject to discipline by the *Tai-hoey*?"

Answer. No; except that their relation to *Tai-hoey* may be severed by that body.

3. "Is it not likely that the sooner the native Churches become self-governing, the sooner they will be self-supporting and self-propagating?"

Answer. Yes. It would be a great misfortune for the native churches to be governed by the missionaries, or by the home churches. We think also it would be a great misfortune for the missionary to refuse all connection with the government of the mission churches while they are in whole or in part dependent on him for instruction, administration of the ordinances and pastoral oversight. Self-support, self-government and self-propagation are intimately related, acting and reacting on each other, and the native Church should be trained in them from the beginning of its existence.

4. "Is it the opinion of Missionaries at Amoy that the native Presbyters are competent to manage the affairs of Presbytery, and could they safely be left to do so?"

Answer. Yes; the native Presbyters seem to us to be fully competent to manage the affairs of Presbytery, and we suppose it would be safe to leave them to do this entirely by themselves, if the providence of God should so direct. We think it much better however, unless the providence of God direct otherwise, that the missionaries continue their present relation to the *Tai-hoey* until the native Church is farther developed.

5. "Is it likely that there can be but one Presbyterian Church in China? or are differences of dialect &c., such as to make different organizations necessary and inevitable?"

Answer. All Presbyterians in China, as far as circumstances will allow, should unite in one Church organization. By all means avoid a plurality of Presbyterian Denominations in the same locality. But differences of dialect, and distance of separation seem at present to forbid the formation of one Presbyterian organization for the whole of China. Even though in process of time these difficulties be greatly overcome, it would seem that the vast number of the people will continue to render such formation impracticable, except on some such principle as that on which is formed the Pan-Presbyterian Council. One Presbyterian Church for China would be very much (not entirely) like one Presbyterian Church for Europe.

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such tendency in some other mission fields. Possibly it may yet be manifested here. This however does not now seem probable. The native members of *Tai-hoey* almost from the first have outnumbered the foreign. This disproportion now is as three or four to one, and must continue to increase. It would seem therefore that there will now be no occasion for jealousy of the missionaries' influence to grow up on the part of the native members.

But, it may be asked, if the native members so far out-number the foreign, of what avail is it that missionaries be more than advisory members? We answer; If we are in *Tai-hoey* as a foreign party, in opposition to the native members, even advisory membership will be of no avail. But if we are there in our true character, as we always have been, *viz.*, as Presbyters and acting Pastors of churches, part and parcel of the church Judicatories, on perfect equality and in full sympathy with the native Presbyters, our membership may be of much benefit to *Tai-hoey*. It must be of benefit if our theory of Church Government be correct.

Of the benefit of such membership we give one illustration, equally applicable also to other forms of government. It will be remembered that assemblies conducted on parliamentary principles were unknown in China. By our full and equal membership of *Tai-hoey*, being associated with the native members in the various offices, and in all kinds of committees, the native members have been more efficiently instructed in the manner of conducting business in such assemblies, than they could have been if we had only given them advice. At the first, almost the whole business was necessarily managed by the missionaries. Not so now. The missionaries still take an active part even in the routine of business, not so much to guard against error or mistake, as for the purpose of saving time and inculcating the importance of regularity and promptitude. Even the earnestness with which the missionaries differ from each other, so contrary to the duplicity supposed necessary by the rules of Chinese politeness, has not been without great benefit to the native members. Instead of there being any jealousy of the position occupied by the missionaries on the part of the native members, the missionaries withdraw themselves from prominent positions, and throw the responsibility on the native members, as fast as duty to *Tai-hoey* seems to allow, faster than the native members wish.

We now proceed to give answers to the definite questions propounded to us, though answers to some of them have been implied in the preceding remarks. We combine the questions from different sources, and slightly change the wording of them to suit the form of this paper, and for convenience we number them.

1. "Are the Missionaries members of *Tai-hoey* in full, and on a perfect equality with the native members?"

Answer. Yes; with the exception (if it be an exception) implied in the answer to the next question.

2. "Are Missionaries subject to discipline by the *Tai-hoey*?"

Answer. No; except that their relation to *Tai-hoey* may be severed by that body.

3. "Is it not likely that the sooner the native Churches become self-governing, the sooner they will be self-supporting and self-propagating?"

Answer. Yes. It would be a great misfortune for the native churches to be governed by the missionaries, or by the home churches. We think also it would be a great misfortune for the missionary to refuse all connection with the government of the mission churches while they are in whole or in part dependent on him for instruction, administration of the ordinances and pastoral oversight. Self-support, self-government and self-propagation are intimately related, acting and reacting on each other, and the native Church should be trained in them from the beginning of its existence.

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CHURCH ORGANIZATION IN CHINA.

BY A PRESBYTER.

THE progress of missionary effort in North China would seem to indicate that at no distant day the general question of Church organization will assume practical shape and importance, and will force itself more directly than hitherto upon the attention of those who are charged with the supervision of this work.

There are at present about 50 missionaries at labor in the province of Chihli representing some six different Societies, and established at five different centers. The number of denominations thus represented is four, or five if the American Methodist Episcopal and the English Methodist are to be classed separately. The writer has no hesitation, and he presumes his readers will have none, in classing the London Mission and American Board as of one denomination. The writer has not within reach the necessary data to enable him to speak accurately as to the number of nominal church members enrolled in the twelve or more so-called churches which have been partially organized. These are at best only partially organized since among the entire number there is not one, so far as I have been able to learn, which has a complete list of subordinate officers with its own pastor chosen and entirely supported by the membership of the Church. In other and more general terms, there is not one so symmetrically and vigorously developed as to be competent to take care of itself and to carry on an aggressive warfare against heathenism.

But the success which has followed missionary effort in the more recent past, warrants the belief that the time is near at hand when there will be not one but many independent, vigorous, self-supporting, and self-controlling Churches in this province. And it is this belief, thus warranted, which gives pertinence and interest to the topic which it is proposed to discuss at this time.

This topic naturally divides itself into two general heads which for the sake of convenience, are here thrown into the form of questions.

1st.—What particular form of organization may best be given to each Church?

2nd.—Into what general form of ecclesiastical organization shall these churches be combined?

It may be proper, and indeed necessary, for the writer of this paper to disclaim all intention of seeking to develop any controversy as to the merits of the various forms of church government known in Western lands. Nor does he wish to be understood, in any thing that may follow, as making invidious comparisons or unfriendly criticisms between any or towards all of these well known forms. In his opinion, to be a Christian is a matter of vital importance to every man.

Being that, it is not of the faintest possible consequence whether he be of this, that, or the other denomination. And assuredly the perfect harmony and good fellowship which have characterized all the labors, both joint and separate, of the members of this body for the past 15 years, are the best guarantee that the subject raised in this paper may be discussed without embarrassment or friction of any sort.

At first thought the answer made by any person to the first question raised in this paper would be decided by the fact of each person's own church membership. That is to say there will be as many answers to the question, what particular form of organization may best be given to each church, as there are denominations represented and each person will answer by giving the name of his own denomination.

But after all, on second and more serious thought, is this the wisest and best course to take? Is it either necessary or desirable to endeavor to perpetuate in this new field the denominational divisions which have prevailed at home? Is it certain, or even probable, that such an effort, if made with the utmost earnestness, will be permanently successful? Is it not quite within the bounds of possibility that the Chinese race, so different in its modes and habits of thought from any Western nation, will finally demand, and adopt, some form of church organization or structure different in essential points from any now known in Christendom? Have we any more right to assume that they will follow our guidance more in this matter than in the adoption of our fashions of speech, clothing, or architecture? We see many traces and remnants of the old patriarchal system of government in their political structure, and especially in their village and clan organizations. Is it improbable or unlikely that they may interject this same form into their ecclesiastical system, and, without an educated or paid ministry, make the old men in each church the governing body, the priesthood, so to speak, of the organization? Would it be possible or wise to interfere with such a system? To go a step further, might not such a system be even better and more efficient in China, than any transferred from Western lands? These ideas are put forward as questions, because *they are questions*, and are not to be understood as covering either a theory or the opinion of the writer.

It must be remembered that race peculiarities and habits of thought and mental organization have much to do with deciding questions of this sort. It is idle to ignore such peculiarities, as they *will not be ignored*, and any attempt to work in the face of them results in a foreordained and necessary failure. Is it wise to invite this failure by assuming that what suits us will suit the Chinese? An illustration in point is found in the efforts made during the past 18 years by the Romish Church among the freedmen in the southern portion of the United States. These efforts, made

on the largest scale, with the utmost faithfulness and persistency, and backed by a seemingly inexhaustible treasury have resulted in total failure. It goes without argument that this lack of success is not due to any intelligent objection on the part of the negroes to the peculiar tenets and doctrines of the Romish Church. It is due rather to inherent incompatibility between the rollicking, fun loving, clannish temperament of the black, and the austere and cut and dried forms of Romanism. An intelligent gentlemen born and educated in the Southern States, when speaking to the writer upon this topic, said;—"The negroes always take either to fire or water. Hence they are, by an immense majority either Methodists or Baptists."

To come now to a somewhat critical examination of the various forms of church organization known in Western lands, what serious reason is there to lead us to strive for the introduction here of any one form rather than any other? With rare or no exception among protestant Christians, there is no indissoluble or important connection between the form of government of a denomination and its articles of faith. Episcopalians, Methodists, Baptists, Presbyterians, and Congregationalists might all change places and still not be required to make the least alteration in the essential articles of their religious belief. No candid and intelligent student of the Bible in the present age pretends to find in any of its pages a positive "*thus saith the Lord*" in favor of any particular form of church organization. It cannot be successfully claimed for any one denomination that its history shows it to be, on the whole, better adapted to the Western mind, taken *en masse*, than any other. Neither does the record of missionary work in this Empire as conducted by the different churches, show any such greater success for one over and above the others, as would for an instant warrant the belief that any one is especially and preeminently adapted to the conformation of the Chinese mind. None of them can claim divine origin or command for itself. They are at best but shrewd guesses as to what comes most nearly to the system adopted by the early church. And none of them can point to any such overwhelming successes as will serve for its own supreme vindication at the expense of the others. They are all serviceable, all good, perhaps equally good. But they are all only human. They are but scaffolding, having no necessary connection with the real structure. They are but the clothing, having no absolute relation to the mind and soul of the man whom they sometimes cover and sometimes embarrass. And so one Christian criticises the overtight fit of what he pleasantly denominates the "straight jacket" of his Presbyterian friend, who in turn objects to the over loose and ill fitting—ulster, shall we call it?—of Congregationalism, and both join in good natured raillery at the antique and old fashioned doublet and tights of Episcopacy.

To come still nearer home, who among us entered the particular church of which he is a member, after a careful preliminary examination of all forms of church government and resultant profound conviction that it was of all the best. *Probably not one.* We entered this or that church because our fathers and mothers were there, or because our more intimate friends were among its members, or because we attended its Sunday School, or were first approached upon the subject of Christianity by its pastor or some person connected with it. It was accident and not choice which led us into this or that denomination.

And this rule holds good too, in a large degree, in cases where some particular rite or article of belief is inseparably connected with the church organization. It is true that some persons are born Baptists, as certain young men have an inherent predilection for the navy. Others are blessed with such large lung power that they must shout when they are happy, and they are Methodists. But, as a whole, leaving out of sight the vital doctrines of evangelical faith, on which all substantially agree, is it not true that, in an immense majority of instances, each person enters this or that church because of personal and friendly association of one kind or another with its adherents, and not because of any special examination of the peculiar forms and tenets of the church itself. Is there among the total membership of all Christian churches, an average of say one individual in each ten thousand who has determined his church connection by any such prior examination?

Then again some of the denominational divisions in the church had their origin in theological issues which were dead and buried generations since. Others were political and in the march of humanity have long since been left in the rear. Aside from the old war horses of dogmatic theology, who knows or cares anything, in the energy and vigorous life of practical Christianity of to-day, about the subtle wordy distinctions between predestination and free will or foreordination and election? What missionary in China can even put these technical phrases into elegant Chinese, or cares to waste his time in endeavoring to educate the Christian natives under his charge in such subtleties. Even at home the rank and file of the Christian Church know little and care less about them. They have come to be distinctions without a difference, and a battle over them is a useless and untimely war of words. A gentleman in New York some two or three years ago after attending a Presbyterian and a Methodist Church upon the same Sabbath remarked that in the former he heard the rankest Armenianism preached, while the Methodist pastor delivered one of the strongest Calvinistic sermons to which he had ever listened. And so it is. Our Presbyterian friends hold, in

opposition to their Methodist brethren, that a true Christian cannot fall from grace. Yet as a matter of fact and practice there is quite as much perseverance of the saints among the latter as the former, and Presbyterians constantly fall from grace with the same eminent success as marks similar performances among the disciples of Wesley.

If the foregoing statements are correct, and it is believed that they are made with all due moderation, it naturally and indeed almost necessarily follows that these minor and unimportant denominational differences should find no place in the graver and more essential work of preaching Christian faith among the Chinese. No good but much harm will be the probable result of any attempt to fill their minds with the petty differences of organization and administration by which the church in Western lands is divided. Doubt, distrust and suspicion will probably be the issue of such an effort, and certainly that most objectionable and pernicious form of Pharisaism, a spirit of denominational proselytism will be engendered, if, indeed, they come permanently to accept any of our forms of church organization. There is not the least occasion or necessity for the interjection of these petty questions into their simple faith. They will be better Christians without than with such additions to their knowledge, at least until they have acquired such increased grasp and capacity as will enable them to relegate such questions to their proper relative positions.

What then should be done with converts to Christianity from among the Chinese?

There are two courses open. The first, and, in the mind of the writer, by far the better would be to organize them into *Union churches or congregations*, with as simple a form of organization as possible. There might perhaps be gathered to-day in this city two such congregations, of sufficient numbers and intelligence to be nearly or quite self-controlling and self-supporting. The gain by such an arrangement over the present system would be very great and in a variety of directions. In the opinion of the writer it would accelerate the progress of the work very materially. We all know how timid each Chinese is by himself, and how among them, courage and confidence increase in a large ratio to any increase of numbers. Instead of a half dozen frightened Chinese in the corners of each of some six or seven different chapels there would be one or two congregations respectable in number, and aggressive if for no other reason than their numerical respectability. Much money now spent in the construction of "domestic chapels" which are seldom or never half filled would be saved; a large portion of the time of three-fourths of the missionary body in Peking would be relieved of present demands; and last, but by no means least, that suspicion and dislike which

exists in the minds of outside Chinese towards Christian converts, and which bids fair to exist so long as such converts seek close shelter under the wing of the foreign missionary would be to a large extent disarmed.

It is admitted that very serious difficulties lie in the way of the adoption of any such system. Those difficulties lie, however, not in the nature of the field nor in the Chinese mind, nor yet in the Gospel which the missionary comes here to preach, but in the human nature of the missionary himself, and of the directors of the various boards of missions at home. Yet these difficulties are more imaginary than real. And it should not be forgotten that for many years some of the Missionary Boards represented here were supported by several different denominations, and the work of those boards during those periods was, to say the least, not less prosperous than at present. A foreign mission field is a poor place for denominational or sectarian effort, and let us hope that the time will come when Christian human nature may differ more widely from unchristian human nature. Then some such plan as that sketched above may be practicable, and greater success to missionary effort will be the result.

The second course would be to keep the so-called church organizations separate as they are at present, but to give to each no specific denominational bias or tendency, to connect these churches into some sort of church Union, or ecclesiastical organization; and then leave them free to permanently affiliate into a permanent combination or to form separate general organizations as their own opinions when developed and matured should determine. An action of this sort would be simple and easily taken, since, to the credit of our missionary body be it said, so little attention seems to have been hitherto given to purely denominational effort, that it may well be doubted whether there is to be found in this province one Chinese convert who is able to pass the simplest possible examination upon questions of sectarian differences. The follower of the London Mission would probably content himself with the declaration of his adherence to the "*Ying Kuo Chiao*," while a convert under the American Methodist Mission would, in a similar manner, begin and end his answers with the assertion that he was of the "*Mei Kuo Chiao*."

The second course suggested with regard to the so-called Chinese churches leads naturally to the second question propounded at the outset; "Into what general form of ecclesiastical organization shall these churches be combined?"

Much that has been said in regard to the first topic applies with equal pertinency to the second and need not be here repeated. The writer is convinced that some simple form of general organization among the Chinese churches is not only eminently desirable—it is

entirely practicable. If it served no other end than to bring the few and timid members of the several Churches together more frequently, so that they might gain thereby courage and confidence, the result would be a great benefit. Similar organizations of an ecclesiastical character have existed in Christian lands and have served a good purpose.

The writer does not propose at this moment to suggest any plan for such an organization. There are, however, one or two points in connection with the general question of all ecclesiastical systems in China upon which a word may be said. It is to be taken for granted that the sole object of all missionary effort in this Empire is the building up of a vigorous aggressive church. It is to be a Chinese church, either of one or of several denominations. When the work is so far advanced that the Chinese church is self-reliant and able to cope with the remnants of heathenism about it, then missionary efforts on our part are to cease and foreigners are to withdraw from further control of or interference with its affairs. In the nature of things all the efforts of Christian missionaries should therefore be aimed to secure a termination of their labors at the earliest possible moment, and to leave the church, when the time comes for them to withdraw from it, compactly built up, free from tendency to schism, and with no unnecessary complications of church machinery, and with no vicious systems which originated not in China but elsewhere, which may hamper the freedom and usefulness of the church. It may be necessary to leave her—because of the weakness of our human nature—divided into several denominational organizations. But it is assuredly unnecessary and inexcusable for us to perpetuate here divisions within denominations, divisions originated in political or other causes of which the Chinese know nothing and with which they have no possible concern. To speak to the point, there are to-day two American Presbyterian organizations at work in China, one English Presbyterian, and one Irish. The Scotch Presbyterians work, it is understood, with the Congregationalists. There are thus four Presbyterian organizations doing work in this Empire. It assuredly would be unpardonable, if these four should fail to combine here their efforts into *one* Chinese Presbyterian Church. Again there are a Northern and a Southern Baptist Society, and a Northern and a Southern Methodist Society at labor in China. It is well known to us all that the rupture in these two denominations in the United States was caused by slavery and that this cause has long since ceased to exist. There is assuredly no reason why these two Societies of the same denomination, identical in belief and in church form, should fail to work heartily to build up one undivided Methodist Church, or Baptist Church in China. Nor is there any good cause why English Baptists and Methodists should not work with them, and so

contribute each his own converts to form one ecclesiastical organization in each denomination. And so again, there can certainly be no valid cause assigned why the churches formed by the missionaries of the London Mission and the American Board, should not constitute one organization of the Congregationalist Church in China, if indeed Congregationalism can be said to have an organization.

To summarize—the various missionary organizations within the limits of the same general denomination, whatever be their nationality or whatever schisms may exist among them at home, should, without exception, combine their efforts and seek to build up one and but one church of that order in China.

Again ; such a church should be, *from its inception*, entirely independent of all connection with or control by the ecclesiastical courts of the same denomination in any other land. It should be composed of Chinese members only, and any relationship which it may have with other churches of the same order should be limited to this Empire. We are not seeking to extend English or American churches into China but to build up a Chinese Church of Christ. In some denominations a vicious system has been adopted in the past, and is still adhered to, under which churches organized in Peking are attached to the Baltimore Conference, or the Presbytery of New York. Just why Baltimore or New York is chosen does not appear. The careful study of the subject makes it apparent that such a connection is abnormal and ineffective for any good purpose. It is quite out of the question for the General Assembly or for the General Conference in the United States to exercise any valuable surveillance over churches of those orders in Peking. And they ought not to do so if they could. The missionaries in charge of those churches must be trusted to guide, direct and control them until they are able to look after themselves. If it cannot be done by missionaries on the spot, then certainly ecclesiastical bodies on the other side of the world, whose members are almost as ignorant of the Chinese as the Chinese are of them, can render no assistance.

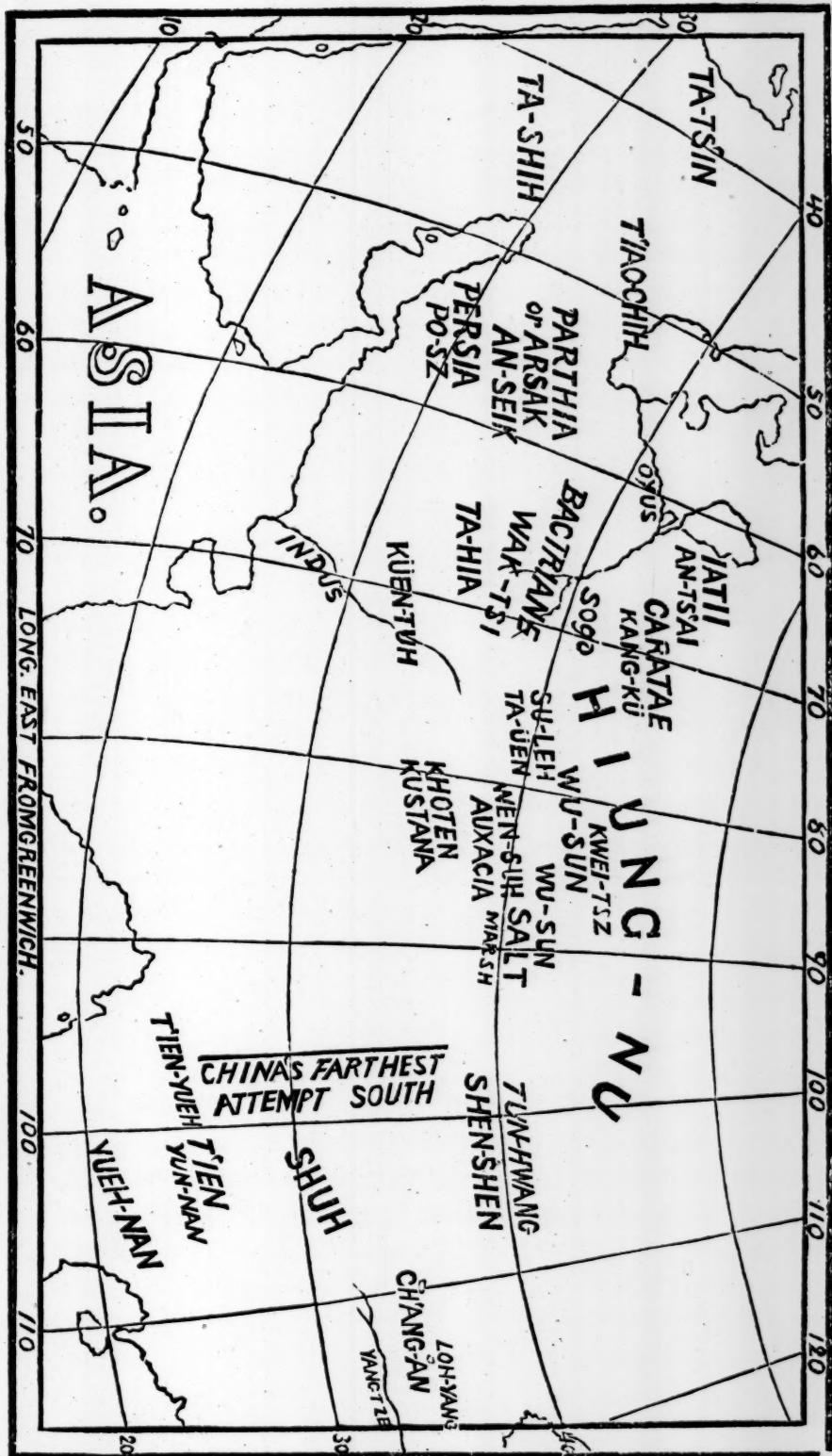
In conclusion a Church of the living God is being builded in this Empire. It is to be of Chinese, for Chinese, and, sooner or later, to be controlled and governed exclusively by Chinese. Faithful missionaries of Christ desire nothing so much as to see their part of the work done, and the young Church, symmetrical and vigorous, turned over to those who, under God, are to be its natural guardians. By so much as the Gospel is preached in all its purity and sweetness, free from any admixture of human divisions and differences, by so much will the period of tutelage and weakness be shortened and the end of our labors be hastened forward. **May God speed the day!**

ASIA RECONSTRUCTED FROM CHINESE SOURCES.

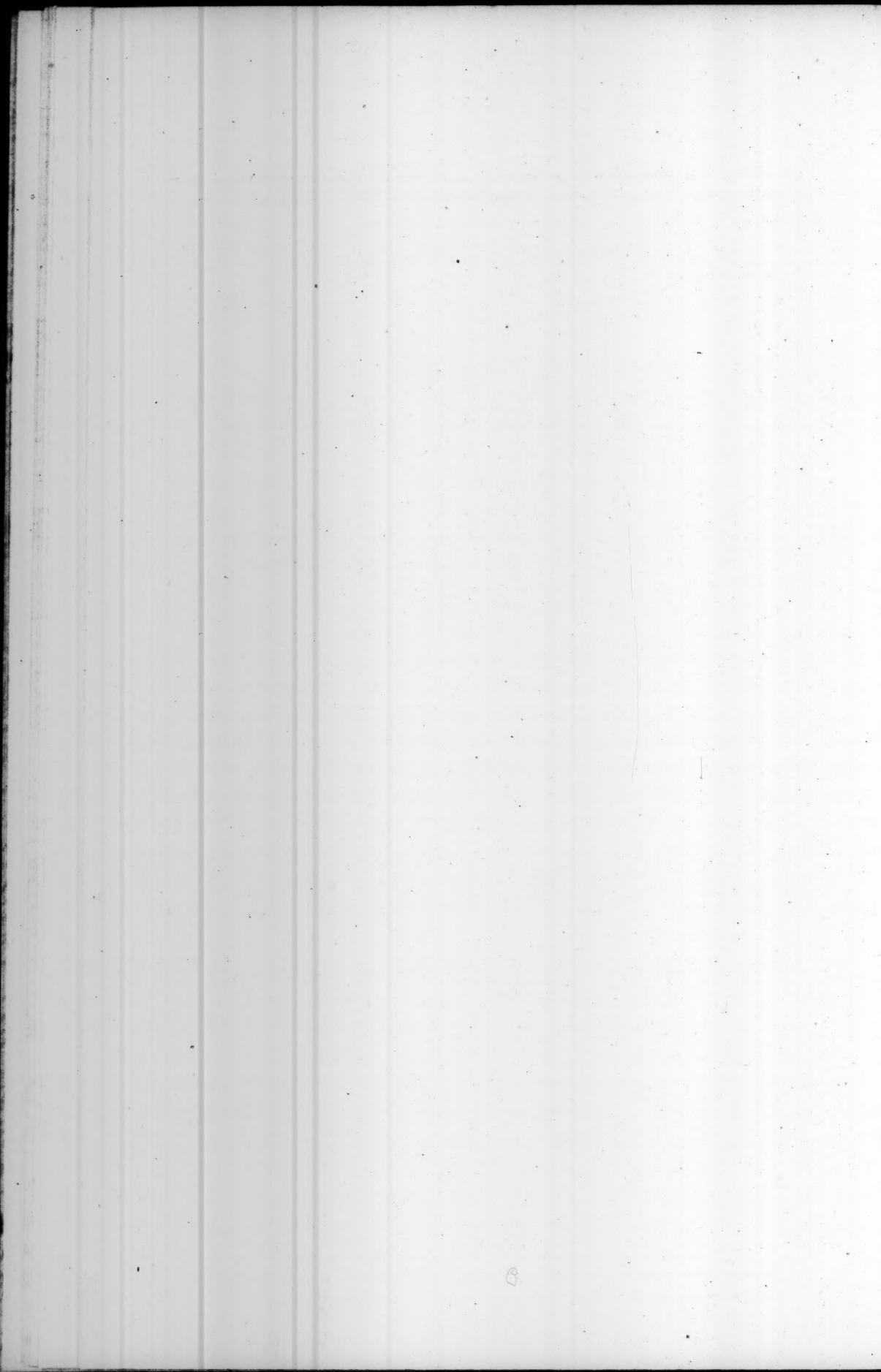
BY E. H. PARKER.

I HAVE had the privilege of perusing the first hundred proof sheets of Dr. Hirth's valuable and suggestive work *China and the Roman Orient*, which, I understand, will be ready for publication in about a month; that is, as soon as the original Chinese extracts, which Dr. Hirth wisely furnishes with his translations, shall have been correctly put into type. Should the book not be ready by the time the following notes appear, the cart may, to a certain extent, seem to have been introduced to the public before the horse; and I hasten to state, therefore, that the subject is essentially Dr. Hirth's subject, and not mine. His plan of bringing extracts from different books to bear upon the same focus suggested to me another plan,—that of culling short sentences from the great Chinese Concordance, with the same object in view. The hundred or so of such which follow are the result of a few hours' prying into the Concordance, after which it became speedily evident that the extracts would most probably have to be counted by thousands; so that readers of the *Recorder* may resign themselves to the prospect of repeated dishes of the same *olla podrida* character as the present. Mr. Kingsmill's translation of the Shih-ki chapter on Ta-yüan, in the local Asiatic Society's Journal for 1879, though it contains three or four unusually serious mistranslations, and several over-sanguine philological identifications, is not so very bad a production after all, considering that Mr. Kingsmill is rather a closet student than a practical one: he has lent me the original copy from which he translated, and he certainly deserves a share of credit, if only for persistently provoking such exact students as Dr. Hirth to a more accurate *exposé* of the situation.

The rough sketch map which accompanies the following notes is only a first instalment, intended to rivet the reader's attention, and to make the perusal of the notes less wearisome and barren of suggestive light. At present, I do not express any definite convictions as to the identity of the Scythians, Huns, Turks, and Hiung-nu, nor as to the meanings intended at this or that period by any Chinese name for this or that country. I merely present fragments of evidence for the consideration of the jury of the public, each of whom can give his own verdict when Dr. Hirth shall have summed up the case now before him, and given us all the benefit of his direction to assist us withal. As to forms of spelling, whilst approving a



ENGRAVED EXPRESSLY TO ILLUSTRATE "ASIA RECONSTRUCTED."



rigid adherence to Wade's system for routine and official purposes, or for studying the accurate pronunciation of Pekingese, I think it better, in treating of a quasi-philological question, to use that mixed, or half-Morrisonian style, which will better enable students all over China to follow the philological points as they suggest themselves. To one who studies Chinese scientifically, and not as seen in one dialect, each character, as Von der Gabelenz suggests, should be an algebraical quantity, which assumes definite shape in the mind when a given dialect is spoken. Thus, *ἐπίσκοπος* gives the different forms *vescoro*, *obispado*, *bispado*, *évêque*, *bisschop*, *episkop*, *bishop*; and, when any given European language or dialect is spoken, instinct or practice directs the speaker to the local form. The difficulties with Chinese are (1) that (with due submission to Dr. Edkins) we cannot yet trace back the best oral root forms; and, (2) visually, the root form is, unlike the above instances, unchangeable: nevertheless, for all ordinary purposes, something in the style of Morrison and Williams is sufficiently near for the average algebraical quantity. Thus *kiai* is a very rare form in living Chinese, but conveys the idea of *chieh*, *kai*, *ka*, &c., to students of all dialects, whereas *chieh* would leave all but,—indeed all including,—Pekingese students in doubt as to whether *tsiē*, *kiē*, *tsie*, or *kiai* was intended, and thus make any attempt at identifying a Tartar, Greek, or Turkish word dangerous, if not impossible. For want of knowing that 疾 (*chi* in Peking) was *tsiē* and not *ki*, Dr. Bretschneider was in doubt as to *sid*, the final syllable of *Yessid*. Now *tsét*, *tsat*, *tsit*, *zi*, *zih*, (and possibly or probably *zit*) are all existing forms of the algebraical *sī*, whereas no ingenuity could extract *sid* from *ki*.

Anyone can verify the extracts I give by hunting them up. I shrink from the labour and delay of serving up and pointing the originals, as Dr. Hirth so faithfully does. Each labourer can work best, or at all events most willingly, in his own line; and I for one am fain to leave the graces of style, consistency in spelling, marshalling of arguments, precise references to authority, and so on, to people who have a taste that way, and to content myself with grubbing up the raw facts.

EXTRACTS FROM THE P'EI WÊN YÜN FU.

1. One general officer opened up Kashgar, and the other, the commander-in-chief, subdued Bactria, [棟尉開疏勒將軍定月支].
2. Bactria, [月氏國], has similar customs with Parthia, [安息]. When the Hun Khan Mete, or Matuk, [冒頓, See *China Review*, Vol. 12, Page 373], routed the Bactrians, these split up. Those who passed far away to the west of 大宛, and settled in 大夏, were the Great Bactrians, [大月氏], whilst the remaining smaller hordes,

which could not leave, joined in keeping possession of the Mooz Tagh, [共保南山], and were called by the Ugro-Tartars, [羌中], the Lesser Bactrians, [小月氏]. Hence the names Greater and Lesser Bactria.

3. The world is numerous in three respects. China is numerous in men. Ta Ts'in, [Syria, or the Roman Empire of which Syria was then or afterwards a part], is numerous in precious things. Bactria, [月氏], is numerous in horses.

4. In the 3rd year of 天漢, [B.C. 98], Bactria sent an envoy with an offering of four ounces of 神香.

5. In Bactria there is a Buddha's water bowl, [佛澡灌], which will hold over two quarts; it is of serpentine, mottled with white, and the quantity of water it will retain is variable, as much or as little as you please. [Compare Giles' *Buddhist Kingdoms*, Page 19, and Eitel's Handbook, 繼喝羅, a city of ancient Bactriana, once a nursery of Buddhism, still famous for its sacred relics and monuments. The present Balkh].

6. Bactria is west of 大宛 from 2,000 to 3,000 *li*, on the River 峨, [or Oxus]. South of Bactria is 大夏; west of Bactria is Parthia, [安息]; north of Bactria is 康居, [? Caratae].

7. The Han Emperor Wu Ti, having heard of thorough-breds, [天馬], and grapes, opened communications with 大宛 and Parthia.

8. Thyme, [蘇], is obtained from Parthia.

9. Chang K'ien represented the Emperor in Ta Hia; Kan Ying went as far as Parthia.

10. Storax, or the tree producing the Parthian perfume, comes from Persia, [波斯國]. The tree is over 30 feet high, and has flowers, but no fruit. Its bark being incised, the gum looks like treacle, [飴].

11. Wu-sun is north east of 大宛 about 2,000 *li*. It is a nomadic country, with customs similar to those of the Huns, [匈奴]. It is warlike, possessing several myriads of archers. Its great K'un-mi [or King] has his capital at the City of the Red Valley, [? Comedae], 8,900 *li* from Ch'ang-an.

12. The Red Valley city is ruled by the great K'un-mi of the Wu-sun country; the ground is jungly; it is rainy and cold; most of the hills are covered with pines and firs. They do not till here, but plant trees, and follow their herds wherever there is grass and water.

13. It is 610 *li* from W'en-suh Land [溫宿 the modern name of Aksu city] north to Wu-sun.

14. The Wu-sun are amongst the Turkestan races, [西域諸戎], and their aspect is most strange. Those men [visiting China] of the present day, [A.D. 620], who have blue eyes, [青眼], red beards, and monkey-like faces are of the same extraction.

15. [The Western Turks] led the 葉護 [high officers] and Khans, and [See *China Review*, Vol. XIII, No. 3], annexed the T'ie-lêk in the north, [See *ibid.*], repulsed the Persians on the west, and joined the 屬寶 on the south, lording it over the west, [西域], and possessing themselves of the old Wu-sun country.

16. The white stork, [? 黃鵠 or *Ciconia alba*, which has red thighs and bill], is also called the Wu-sun Princess, [from the freely translated poem]:—

Alas ! my friends have married me,
Remote I sing ;
They've sent me from my family,
Wu-sun's King !
Would a stork but change with me,
Happy thing !

[This is evidently the bird recently mentioned by the *Shanghai Mercury* in the "Ewo bag"].

17. He, [陳湯, B.C. 40 *circ.*], conducted an expedition against Wén-suh Land, [Aksu], and, following the northern road, entered the Red Valley, crossed the Wu-sun, and touched [? 涉] the K'ang-kü frontier, reaching as far as west of 閨池, [? the sea of Aral].

18. He [as above] led his army in six columns, three of which took the southern road over the Belur Tagh, [葱嶺], across Ta-yüan or Ta-üen, and three columns marched under himself [as in No. 17].

19. Ki-pin is flat and mild ; here are lucerne, [苜宿], and divers grasses, and rare trees, such as sandal, 檀 [? *Sophora*], 桑 [? *Euphorbia*], bamboo, varnish. [Chalmers' *K'ang-hi* says 檀 is the 蕤婆香 of the Buddhist books].

20. The King of Su-lê Land rules the city of Su-lê, [the name given to modern Kashgar], distant from Ch'ang-an 9,350 li.

21. I, [Pan Ch'ao], remarked that the soil of [? Sogd] 沙車 and Su-lê was rich and extensive, and the flora luxuriant, both in a less degree than in the neighbourhood of 敦煌 and 鄯善, [*i.e.* near Koko-nor].

22. I, [Kêng Kung, *circ.* A.D. 70], seeing that there was a torrent by the side of Su-lê city which could be fortified, placed some troops there to resist [the enemy]. [But see the description of Ni-shih No. 100.]

23. The north river from Su-lê [Kashgar] runs straight along north of the south river. [This appears to be the case, from west to east].

27. Su-lê city is destitute of water springs within. [Mr. Kingsmill says, that Hayward's account of Yarkand corresponds].

28. T'iao-chih, [條枝], is several thousand *li* west of An-sih [Parthia]. It is close by the Western Sea, and has great birds, with eggs [large] as jars. Old men tell us by tradition that in T'iao-chih there is the weak water, and the Western King's Mother, [Mayers' Manual No. 572]; but she has never been seen.

29. The weak water, [mentioned in the Shu King as being in the extreme west]. The King [of 東女 Land] lives there; his name is 康延, and in the centre of the stream there is the weak water running south; they cross it in boats made of ox hides. [Possibly hot springs; but Xenophon mentions crossing even the Euphrates on rafts made of inflated skins].

30. The 鳳麟洲 is in the middle of the Western Sea, and is surrounded by the weak water, [四面有弱水繞之]: not even a quill will float, and you cannot cross it.

31. T'iao-chih produces lions, rhinoceros, ostriches, [? 大雀].

32. Ta Hia is over 2,000 *li* south-west of Ta Üan, with a population of over 1,000,000: its capital is called 藍市城. [? Drangianae].

33. The Hiung-nu Khan Chih-chih, [郅支, See *Chinese Recorder* of 1884, *Chinese relations with Tartar tribes*], repeatedly borrowed troops to attack the Wu-sun, and penetrated as far as the Red Valley City.

34. During the reign of the Emperor 宣, [B.C. 73-48], five Khans were striving for mastery. The Khan Huanya with the Khan Chih-chih both sent their sons as pages. Afterwards Chih-chih routed the 呼偈, the 堅昆, and the 丁令 in the west; amalgamated the three states, and established his capital, killing the Chinese envoys 谷吉 and others. He then fled west to the K'ang-kü, several times raiding and massacring far into their country. [Ch'êñ] T'ang pretended to have received the Imperial commands, sent troops after him, and cut his head off.

35. A branch or kinsman of the Ta Ts'in State, and set over a small state as king of Yü-lo [于羅]. [Dr. Hirth thinks this is Hira, near Babylon].

36. K'ang-kü is distant 12,000 *li* from Ch'ang-an.

37. The [Tajik or] Arabian [大食國] horses understand what men say to them. Ta-shih [the Caliph Empire] is the land which was once Persia.

38. The 堅昆國 is the later 鮚憂斯. This country is west of 伊吾, and north of 焉耆, alongside of the 白山, [a snow-capped peak in the T'ien Shan Range. Porter Smith]. [See No. 78].

39. The T'iao-chih, [條支國]. The Persians are another tribe of Bactrians, [大月氏], ruling at 蘇利 city: the ancient T'iao-chih.

40. Persia State. Before, there was a fugitive king, [? Perseus], and his descendants took their royal father's name as a family name, [? Persicus], which then became the name of the country, [Persia]. In this country there is the Upadum [優鉢羅] flower, of lovely bloom and luxuriance. It produces dragon-foal [full-bred] horses. Its salt lake produces coral trees one or two feet in length. There are also amber, cornelian, pearls, garnets, &c., which are thought quite common there. [Eitel's *Buddhism*. Udumbara 優曇鉢羅. A sacred tree, often confounded by Chinese with the Jack tree or Panasa, 波那婆. Its fruit is called flowerless. Cf. Page 120, *China Review*, Vol. XIII:—"The *bonoso* tree comes from Persia, and also from Fu-lin, where it is evergreen, has no flowers, and produces fruit."]

41. Going west by the south road are 小宛 State, 絶精 State, and 樓蘭 State, all of which are [since] annexed to 鄯善 State. The 戎盧 State, the 扛彌 State, the 渠勒 State, and the 皮穴 State are all annexed to Khoten. The Kipin State, the Ta Hia State and the 高附 State are all [since, i.e. temp. Wei Dynasty] annexed to India, [天竺國].

42. The King of Kuldja, [龜茲國], rules over the 延 city, which is 7,480 *li* distant from Ch'ang-an.

43. The Lou-lan are the easternmost, almost bordering on China. Shen-shen is the former Lou-lan country, the eastern part of which is 5,000 *li* from Ch'ang-an.

44. Shen-shen State; formerly called Lou-lan. The King rules in 扛泥 city, over 1600 *li* distant from 陽關.

45. The Yen-k'i, [焉耆], State, [Harashar], is distant from Loh-yang 8,200 *li*. Its area reaches south to 虬犁, and borders north on Wu-sun: it is 400 *li* square, and is surrounded on all four sides by high mountains: the roads are defiles, and 100 men can prevent the passage of 1,000.

46. Küan-tuh State, [身 (pronounced 捐) 毒], is south-east of Ta Hia, about several thousand *li*. Its habits are settled [i.e. not nomadic] like those of Ta Hia.

47. Like Ch'êng T'ang's feigning orders and again attacking 庚 State. The K'ang State is fond of dancing: there they spin round like the wind: it is vulgarly called Tartar spinning game, [胡旋樂].

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48. Tajik [大食] is [in part] the land once Persia: [they are] marked by bravery in fighting.

49. The horses of Tajik State understand the [human voice] [Cf. Bretschneider. *Knowledge of the Arabian colonies*, Page 6.]

50. West of Ta-shih there are 苦者, also an independent State, distant north from the land occupied by tribes of the Turks and Chozars [可薩] several thousand *li*. [Dr. Bretschneider has proved Ta-shih to be the Empire of the Caliphs of Bagdad.]

51. The first communication with 滇國, [Yün Nan], was when [Chang K'ien] tried to get to Ta Hia.

52. Chang K'ien said to the Emperor, on his return from his mission to Bactria, [月氏]:—"Ta-üen is distant from Han, [? the capital Ch'ang-an], about 10,000 *li*: their habits there are settled: they till the ground, and cultivate rice and wheat: they have grape-wine, and many excellent horses.

53. All about Ta-üan they use the grape for wine, and the rich store sometimes over 10,000 hundred-weight of wine. The nobility of Üan set up 蟬 with the dignity of king. He sent his son (s) as page (s) in hostage to Han. Han upon this sent an envoy with bribes [or presents] to subdue him. When King Ch'an of Üan had become a vassal king of Han, he agreed every year to offer two thorough-breds, [天馬]. The Han envoy selected thorough-breds and lucerne seed, and returned. The Emperor, seeing that there were many thorough-breds, and that the envoys from foreign states were also numerous, planted more grapes and lucerne.

54. The commandant [at Canton, by name Chao] T'o, offered Kau-Tsu [the first Han Emperor] sharks and lichees, in return for which the Emperor [sent him] grapes, &c. [It is to be noted that in many extracts the word "grapes" is used synonymously with "wine."]

55. The Tartars [胡人] are so extravagant that they have as many as 1,000 斤 of grape-wine in their houses, and it does not go bad when kept for ten years.

56. The Emperor had been struck [or puzzled] with the saying from the ancient books: "The fairy horses should come from the north-west;" and, when he found his Wu-sun horses good, he named them 天馬; and again when he found his blood-sweating horses from Ta Yüan still stronger, he changed the names of his Wu-sun horses to 西極, and called his Ta Yüan horses T'ien-ma. Afterwards attacking Ta Yüan, he obtained a 千里馬. [Numerous extracts shew that this expression was but metaphorical].

57. What the Han called Hiung-nu the Wei called T'uh-küeh, [Turks]; for generations they have occupied the Altaï Mountains,

[**金****山**], and are apt iron-workers. The **金****山** is shaped like a helmet, and a helmet [was] vulgarly called T'uh-küeh, which thus became the name of the State.

58. In the second year of **至正**, [A.D. 1342], the **西域** **拂郎國** sent an envoy to offer horses.

59. West of **An Sih**, [Parthia], is T'iao-chih, and north [? of Parthia] are **An-ts'ai** and **Li-hien**, [**奄蔡黎軒**]. [The latter does not seem to be necessarily one with **犁軒**].

60. **An-ts'ai** is north-west of K'ang-kü about 2,000 *li*. The [?State of Sogd, Sukdeh] **粟特國** is West of the Onion Range, and is the ancient **An-ts'ai**, [? which may have conquered it].

61. **Fu-lin**, [**拂菻**], State, in the 17th year of Chêng Kwan, [A.D. 643], sent an envoy to offer red glass and green **金精**.

62. The Lord of Chü-lien [**注輦**] State in the 8th year of **大中祥符** [A.D. 1015] sent an envoy with tribute consisting of a trayful of pearls and green glass.

63. Chü-lien from ancient times never had intercourse with China. By water to Canton it is about 410,400 *li* (!). In the year A.D. 1,015 its king **羅茶羅乍** [? Raj-rajah], sent an envoy with a letter and tribute.

64. Eight states come to trade at Canton; Chü-lien is the rarest.

65. The Ta-shih had one Mahomet, [**摩訶末**], whom the people set up as Lord: he extended his land 3,000 *li*, and conquered the city of **夏臘**: he transmitted [his power to] fourteen generations. [Dr. Bretschneider quotes this sentence, and identifies Hia-lah with Hira].

66. All the priests venerate Hia-lah. [This must either be Om-al-kara, the Arab name for Mecca, or Halah, the Nestorian archbishopric].

67. On the east boundary of An-sih is **木鹿** city, called Little An-sih, and distant from Loh-yang 20,000 *li*. [Possibly either Maru or Amol of Khorassan, of which province the Abu-muslim, mentioned by Bretschneider, was Governor. This latter, however is west: there is an other Amol near Bokhara].

68. The **回紇** were formerly Hiung-nu: their surname was **葉羅葛**, and they lived north of the **薛延陀**, on the River **婆陵**, [Dr. Bretschneider writes **娑**]: they are distant from the [T'ang] capital 7,000 *li*, and they number 100,000: in the 1st year of Kien-chung they asked to have their name changed to **回鶻**, the idea being that they were capable of swooping down on their prey like this bird. [Dr. Bretschneider has 787 A.D. for 780 A.D.]

69. They [the Uigurs] are in the habit of using chariots with lofty wheels, hence the name **高車** [also given to them].

70. Of all foreign countries beyond the sea only 馬八兒 and 俱藍 are equal to taking the lead; from 泉州 [Fu Kien] to this country it is about 100,000 *li*. [Here follows an account of tribute embassies to Kublai, evidently Maabar in Malabar and Quilon are meant].

71. The word 吉貝 [from 林邑 or Tonquin] is the name of a tree: its flowers when complete are like goose-down, and the thread is drawn out and woven into cloth. [Dr. Bretschneider says this is cotton, brought by the Arabs].

72. The 高昌 State possesses a grit-stone [or grind-stone], which, when opened, furnishes 實鐵, called "iron-eating stone." [Dr. Bretschneider thinks this is steel, brought by the Arabs].

73. The [ancient] Manchus [遼] adopted *pin-t'ieh* as their appellation on account of its hardness; [but] this, though hard, wears out in time; only gold is immutable, and therefore they called their country 大金. [The Golden Horde has frequently been identified with the modern Manchus].

74. Their land, [*i.e.* 滇輦], possesses very sweet fruits, rattan, [藤羅], dates, [千里棗], cocoa-nuts, [椰子], Kan-lo, [甘羅, said to be the same as 甘茂孫], K'un-lun plums, [Cf. Porter Smith and Bretschneider on K'un-lun in Cambodia or Annam], pineapples, [波羅蜜], &c.

75. The 婆羅 from 滇輦. Under the word cotton-tree the *Pên Ts'ao* states that the Annals of Annam says the rude people of 南韶 do not rear silk-worms, but only gather the white floss from the fruit of the Solo.

76. South of 賄彌 is 烏藺, which reaches north to the Onion Range, and South to 天竺 and 波羅門.

77. In the 22nd year of Chêng kwan, [A.D. 648], the Caliph [俟 (pronounced *k'i*) 利發] of the 結骨 came to Court. The Kieh-kwuh men had all long red hair and blue [青] eyes. From ancient times they had never had communication with China, but now their Caliph 失鉢屈阿模 came to Court. Dr. Bretschneider says these were the ancestors of the 黜憂斯, [No. 38].

78. In the 6th year of the [Western Liao Tartar Emperor] 仁宗, men from the 輓憂斯 State came to Court, [A.D. 1147].

79. San-fo-ts'i, [三佛齊]. Another race of Southern barbarians, neighbours of 占城. The king is called 詹卑, and most of the people are surnamed 蒲. It is nearly always hot. They use Sanskrit [or Pali?] 梵 books.

80. The ancient 豐林 District city of 延州 is still called 赫連城, after Bobo of that name who built it, [See *China Review*, Vol. XIII, Page 43].

81. [Hüen] Chwang came to the eastern boundary of Kustana State, which is what the Han Histories called 于闐 State. [Eitel's *Buddhism* agrees with this, and says "it was the principal metropolis of Tatar Buddhism, up to the invasion of the Mahomedans"]. To the east 200 odd *li* is the city of 委靡, where there is a sandal-wood statue over 10 feet high. [Eitel says Bhîmâ is the name of a city *west* of Khoten, noted for a Buddha-statue, and (apparently correctly) writes 委 or 晤. Compare, however, 昆莫 king of the Wu-sun].

EXTRACTS FROM THE SHIH-CHI AND ITS NOTES.

82. Ta Yüan State is distant from Ch'ang-an 12,550 *li*. [Commentator's Note. 宛 is pronounced üen (upper series)].

83. When the Hiung-nu routed the Yüeh-chih king, they used his skull as a beaker. [See Herodotus for a similar Hun custom].

Commentator's Note.—Yüeh-chih is 7,000 *li* north of 天竺. The people are fair and ruddy, [赤白色], and handy with their bows and horses. Its products, and its precious things, the richness of clothing, &c., are beyond T'ien-chuh. Text. They occupy the north of the [Oxus?] 嬌水. It is a nomadic state, with customs akin to those of the Hiung-nu. They have between 100,000 and 200,000 archers. The 老上單于 [Mehteh's successor?] killed the king of the Yüeh-chih, and turned his skull into a beaker. The Yüeh-chih first occupied the tract between 敦煌 and 祁連, but when defeated by the Huns, they passed Üen, attacked Ta Hia, and subdued it, establishing their capital on the north bank of the Oxus. Western [modern] Kan Suh was the old Yüeh-chih country, and 扈 is read 支, [*i.e.* tshi or possibly tri. See *China Review*, Vol. 12, Page 503].

84. The [Hun] Khan said: The Yüeh-chih are north of me; how can China expect your mission to reach them? Would China let me send a mission to Annam, for instance?

85. K'ang-kü State is 10,600 *li* west of Ch'ang-an.

86. Ta-üen is south-west of the Scythians, [Hiung-nu], and due west of China [? frontier] about 10,000 *li*. There are cities and buildings, and dependent cities to the number of 70, great and small. The population is several hundred thousand; her troops fight on horseback with spears and bows. North of it is K'ang-kü; west of it is 大月氏. South-west is 大夏. North-east is Wu-sun; east are Yü-mi [抒密] and Khoten. West of Khoten all the rivers run west into the Caspian, [西海], and east of it all rivers run east into the Salt Marsh. Commentator's Note. Another name for the Salt Marsh is 潘昌海, south west of 沙州. [See Porter Smith as to these names. Lob Nor must be meant].

Text. The Salt Marsh runs underground, and south is the source of the [Hwang] Ho. The Lou-lans and 始師 have cities on the Salt Marsh. K'ang-kü is about 2,000 *li* north-west of Ta-üen: it is nomadic, with customs like the Yüeh-chih; it possesses 80,000 or 90,000 archers, and borders on Ta-üen. It is a small state, and does homage to the Yüeh-chih on the south and the Hiung-nu to the east. [Elsewhere the Bactrians are said *not* to be nomadic, and again elsewhere to have been *once* nomadic].

87. T'iao-chih is several thousand *li* west of Parthia. It is on the Caspian, and is hot and damp. Commentator's Note. The Han-shu has 犀牛[?干]. The Later Han Shu has a name Ta Ts'in. All three countries are on the Caspian, [臨西海]. It is very populous, and there are petty princelets, [小君長], subject to Parthia, which makes use of it [or them] as a dependency [or dependents], and treats it as a foreign state. [The people of] this state are capital conjurors. Old Parthians relate a tradition that in T'iao-chih are the Weak Water and West King's Mother, but [that they] never saw them.

88. [Ta Hia is] south of the 鳥水. There is no supreme ruler, each city is perpetually setting up a petty chief. South-east is 身毒. Commentator's Note; 身 is also written 乾 and 乾. Note 2. 身 is pronounced 乾, and 毒 as 篤, [*i.e.* never *duk*, but *tuk*]. Note 3. This is the same as 天竺, or what are called Buddha Tartars [浮圖胡]. Note 4. 身毒 is south-east of Yüeh-chih several thousand *li*, with habits similar; it is low and hot, and lies by a great river; they mount elephants in battle. The people are weak, [but] Yüeh-chih, accepting the Buddhist faith, does not attack them, so that [their effeminacy] is habitual. The land produces elephants, rhinoceros, tortoises, silver, gold, iron, tin and lead, and to the west there is intercourse with Ta Ts'in.

89. The 身毒 are perhaps several thousand *li* south-east of Ta Hia, and their habits are settled, and very like those of Ta Hia. Political agents were sent from Shuh 蜀 [modern Szechuan] through the 駱, the 鬯, the 徒, [pronounced 斯], and the 邛僰 each of whom advanced from 1,000 to 2,000 *li*; but they were stopped by the 厮笮 on the north, and the 僕 and 昆明 on the south. None of them succeeded in reaching Ta Hia, but they heard that, 1,000 *li* or so further west, there was a state called 漢越, where elephants were ridden, and whither 蜀 traders probably went on clandestine trade. [About the year B.C. 122] the Huns were entirely driven from the [Lob Nor Region of] 金城河西西竝南山至鹽澤. [Here follows a history of the Wu-sun state under king 昆莫, son of 雜兜靡, slain by the Huns, who set up K'un-moh in 西域, where he subsequently declared his inde-

pendence. The Chinese tried to induce this king to remove east, and occupy the territory vacated by the Huns; but, on account of intestine troubles with his son and grandson, he was unable to place the whole of his horsemen (about 40,000 in all) at the Chinese disposal; still, he assisted Chang K'ien's branch expeditions to Parthia, Bactria, and the other neighbouring states. In consequence of these friendly relations, the Chinese established the 酒泉郡, with the object of keeping open communications with the north-west, and further missions were sent to 喀蔡黎軒條枝身毒 &c.; but the coveted route to Ta Hia through modern Yün Nan was never made practicable].

90. At this time there were military *dépôts* all the way from Tsiu-ts'üan to 玉門, [about Long. 100 W.]

91. The eastern frontier of Parthia, [安息], was several thousand *li* from the royal capital, and a score or more of cities were passed on the way [to the capital], which was populous all along. The Parthian envoys offered ostrich eggs and clever [Syrian?] 黎軒 [? same as 犀軒] conjurors.

92. The small states to the west of Üen, such as 驪潛, [identified by Mr. Kingsmill with Khorasmia], and 大益, [possibly Dahae], as also the states to the east, 始師, and 扛架, and 蘇薤, all followed [the Parthians] in the [return Chinese] envoy's train, with offerings for the Emperor.

93. From Ta-üen westward to Parthia, [安息], though there is considerable diversity of speech, still, habits are much alike, and people understand each other: all these people have sunken eyes and very hirsute faces.

94. Westward of Üen, all [the States], feeling themselves distant [from China], were still somewhat saucy and indifferent, and were not to be subdued; all that could be done was to attach them by the [slighter] bonds of [amity or] politeness. Westward of Wu-sun, [in a more northerly line], as far as Parthia, [they excused themselves] on the ground of propinquity with the Huns. When the Huns laid dire hands on Bactria, [月氏], &c., &c., [Here follows an account of the fear inspired by the Huns as compared with the Chinese. Mr. Kingsmill has misapprehended the meaning of the parts above translated].

95. Üen had splendid horses at the [capital] city 貳師.

96. [Commentator's Note]. East of 高昌縣 and 1,300 *li* south-east of 瓜州 it is all desert: grass and water are scarce, and the skeletons of men and beasts alone indicate the route.

97. They [of Üen] told [the governor of] 郁成 on their east border to assassinate and rob the returning Chinese envoy.

98. North of Tsiu-ts'üen and 張掖, the Chinese established the [two districts of] 休屠 and 居延 to protect Tsiu-ts'üen.

99. If Üan, a small State, is not subdued, such as Ta Hia will despise China. Wu-sun and Lun T'ou [倫頭] will then probably molest the Chinese envoys.

100. Lun-t'ou would not surrender, and was taken by storm: thence it was plain sailing westward to 宛城, [in which it explained there were no wells, and which depended on a river for water: this river the Chinese temporarily diverted. Compare No. 22].

101. [The Chinese] set up a Üen noble named 昧蔡 as the new king of Üen. [In order to propitiate the Chinese, the king 母寡 had been killed by his dastard subjects, who, on the second retirement of the Chinese, killed Mei-ts'ai [Misrah?] and set up Mukwa's younger brother 蟬. Compare No. 53].

102. The nobles offered to let the Chinese have their pick of the splendid horses. [Mr. Kingsmill, who strangely identifies Erh-shih with Urdu, is probably on the right track when he speaks of the Nesaean horses of Strabo (*Νησαιοὺς ἵπποντ*). The characters 武師 are still pronounced Neisü and Ngisz in that part of China which I identify most with old China, and, moreover, is pronounced in modern Greek, not like the vowel in *say*, but as that in *see*; and there is no call gratuitously to suppose that ancient Greek was less like modern Greek than like other modern languages].

EXTRACTS FROM K'ANG-HI.

103. His subjects called him 據翠孤壘單于. The Huns call "heaven" *t'ēngli* or *ch'ēngli* [Tengri], and "son" *kudu*. [From this 2,000 year old remark it is evident that the four first characters are equivalent to 天子, and that the usual translation by the Chinese of 單于 as T'ien-tsz is analogous to the taking of "Arsak" and "Caesar" as equivalents for "King" and "Emperor." 據 is still *t'ang* in Foochow].

104. Fu-lin [拂菻], Ta-shih, and all the other Tartars, [諸胡] to the number of 72 states, gave in submission.

105. The chief surname [of 林邑] is 婆羅門. [It is probably this which causes Bretschneider to remark that 林邑 and 扶南 were both beyond the Ganges. On the contrary, both places, were in Annam, (see *China Review*, Vol. XIII, Page 44), as is frequently mentioned in the Chinese History of Annam, where 扶南 is placed in 龍州. Eitel says 跋禮摩 or 婆羅門, Brâhma, is used (1) as a term of purely social distinction (姓 surname); (2) in a religious sense, meaning "a man whose moral conduct is pure."]

CRITICAL NOTES.

One of the most important extracts in Dr. Hirth's coming book runs 從安息陸道繞海北行出海西 &c. Now the question whether taken as a whole, the sentence refers to a sea-route or a land-route, or what construction this or that pair of characters usually bears, and whether they can bear more than one,—all this it is for secondary evidence to settle. Dr. Hirth translates:—“Coming from the land-road of An Sih, you make a round at sea, and, taking a northern *turn*, come out from the western *part* of the sea,” &c. The two words we have underlined have been interpolated by Dr. Hirth upon the original, in order, apparently, to bring out more forcibly his view that what was here meant was the sea-route down the Persian Gulf, round Arabia, and up the Red Sea. Apart from all secondary evidence, the words seem to us to have the following plain meaning. “Following the An Sih land-route, skirt-“ing the sea, and going northwards, you emerge from Hai-si,” &c. We think that this is meant, viz; 又云 “It is *otherwise* said” that, if you prefer the land-road, you must coast the Caspian Sea north of the Elburz Mountains, (which, as Rawlinson shews, confine the high-road into a narrow space), and go northwards in the direction of Antioch in North Syria, through South Armenia, leaving as you go the Mesopotamian Region altogether. In other-words, just as Ta Ts'in (undoubtedly proved by Dr. Hirth to be Syria) was also vaguely used at times to signify the Roman Empire, of which it was or had been a part, so Hai-si, another name for Ta Ts'in, was vaguely used in the sense of the whole Syrian Empire, though strictly meaning Mesopotamia. “This country is on the west of “the sea, whence it is commonly called Hai-si,” says another of Dr. Hirth's quotations, referring to Ta Ts'in. Mesopotamia is equally west of both the Caspian and the Persian Gulf, and we have the parallel case of “Asia” and “all Asia” being applied by Greek and Latin authors to whatever portion of Western Asia this or that conqueror may have held.

As to there having been a good land-road from Parthia to Constantinople long before Chang K'ien's time, we read in Cary's Herodotus that, after the battle of Salamis, Xerxes sent an express to Susa. “They say that, as many days as are occupied in the “whole journey, so many horses and men are posted at regular “intervals, a horse and a man being stationed at each day's “journey.” Moreover, Aristagoras informed Cleomenes that it was three months' journey from the Ionian Sea to the [Persian] king's residence. “There are royal stations all along, and excellent inns, “and the whole road is through an inhabited and safe country.”

The exact road from Sardis, through Lydia, Phrygia, Cappadocia, Cilicia, Armenia, Matiene, to the Persian capital of Susa is carefully described (though on hearsay, or borrowed official evidence) by Herodotus, who counts up 111 stations, and 13,500 stades, thirty stades being equal to one parasang, "the parasangs being four hundred and fifty, and, by those who travel 150 stades every day "just 90 days are spent on the journey." Now, that Dr. Hirth's authors were referring to part of this land-route from Parthia (then including Susa) is evident from the language of Dr. Hirth's own translation: "The country is densely populated; every ten *li* are "marked by a *t'ing*; thirty *li* by a *chih*. One is not alarmed by "robbers." In several other places, Dr. Hirth translates passages manifestly relating to the sea-route round Arabia, but this route is sufficiently well authenticated by Dr. Hirth without the necessity of his seeking to strengthen it by forcing on to a strong chain weak links fairly belonging to quite another chain. The terms 邊 and 曲, and the expression "from the western frontier of Parthia" invariably occur when the sea route is unmistakably meant. Further, that "the land-route round by the sea" is intended in the other cases, and not "following the land-route and going round by "sea," is abundantly evident from the circumstance that danger from lions, safety from robbers, and a few words about *chih* or *hou*, (*i.e.* parasangs, as justly concluded by Dr. Hirth, of which 30 *li* or stades made up each one), invariably accompany the words "land-route." Finally, it is monstrous to suppose that the Chinese writers would ignore a land route if it existed; and we have shewn that it did exist, and was described by Herodotus exactly as by the Chinese: and, as the Chinese mention a great flying bridge further on, leading to the countries north of the sea, we may conclude that these were traditions of Xerxes' bridge of boats across the Hellespont. It is probable, too, that Herodotus' history, indirectly at least, supplied the Chinese traveller Chang K'ien with some of his facts, gathered doubtless in bazaars and temples. According to Herodotus, "in a long day a ship usually makes "70,000 *orgyae*, and in a night 60,000": that is, about 140,000 and 120,000 yards, or 75 and 66 miles. The stade consisted of 100 *orgyae*, or 200 yards, whereas a Chinese *li* is nearly three times the length; so that the taking of stades as *li* is somewhat a historian's licence, and may need reconsideration.

With reference to Dr. Hirth's identification of Ta Ts'in with Syria, this was suggested by Dr. Bretschneider as the meaning in the 10th century, when Syria was under the dominion of the Caliphs, and an Arab captain told the Chinese Emperor that Ta-

shih was conterminous with Ta Ts'in. On Page 38 of Renaudot's *Mahomedan Travellers in China* it is stated that: "The Chinese "are more handsome than the Indians; and come nearer to the "Arabs, not only in countenance, but in their dress," whereas the Chinese say, [*China Review*, Vol. XIII, Page 120], "Its inhabitants "[大秦] are fine-made, proper-minded people like the Chinese; "hence the name Ta Ts'in." The use of the term Ts'in may have suggested itself to the Chinese on hearing the word Syria. Just as 安 forms the syllable Ar in Arsak, so does Sir stand for Sin, and Ts'in is still pronounced Zing and Zang in those parts of modern China whose dialects seem most likely to represent old Chinese. Moreover the same natural law, under which to *tchange* in English becomes *changer* in French, is in active working in China, where *ts* and *s*, *tsh* and *sh* are often interchangeable. In Japanese, where the same law works, the character is still read shin, and it is to be presumed that Shir was, amongst the Jews, as common as Sir. There is evidence that Chinese called themselves men of Ts'in long after the Han conquest, and, anyhow, the early Chinese travellers all started from Ts'in, i.e. Shen Si. During the attack by Han Wu Ti's generals upon 大宛, it was found that there were a number of Chinese [秦人] prisoners in the Turkestan capital. The fact that the *ts* and *s* law (or confusion) had its influence on the two Arabs is evident from the circumstance that they talk of *sah* [*ts'a* or *tsh'a*,—tea] as a favourite Chinese beverage. Finally, the two Arab travellers in the ninth century use the word *Sin* for China; their translator adding that the Persians more correctly pronounce it *Tchin*, and that the Arabs got the word from Ptolemy, who wrote Σίναι. Father Martini in the 18th century uses Cyna, Hana, and Cyna for the Ts'in, Han, and Tsin Dynasties, and Chinese History often calls men of the Sz-ma Tsin Dynasty 晉人. The Tartars and posterity probably assumed that the præ-Han Ts'in and the post-Han Tsin were the same.

According to Forster's "Lost Ten Tribes," these are the Afghans, whom he identifies with Ptolemy's Baborana and Doroacana, (Kabulistan), and Elphinstone's Douraunees and Babours: they appear to have been a strong power in the second century A.D. Nebuchadnezzar removed a number of what are now "Black Jews" to Malabar and Spain, and Titus, 600 years later, removed a number of "White Jews" to Cochin. The descendants of these recount the names of other Jewish colonies in northern India, Tartary, and China. The remainder of the Ten tribes, according to the Cochin History Roll, migrated through Media and Persia in the direction of Chinese Tartary, and the tribes of Simeon, Ephraim

and Manasseh are represented to have settled in the country of the Chozar Tartars, when they became ferocious Tartar nomades, celebrated for their horses, and dreaded for their warfare. Moreover, "the Royal Family in this great Tartar tribe were Jews, and the "Chagan or king of the Chozars was always chosen from this Jewish stock." Forster quotes Ebn Haukal's *Oriental Geography* to the effect that "the king of Asmed city, in Khozar, is a Jew, "and on good terms with the Padshah of Serir." He also says:—"From the sixth to the tenth century the Chozars were the lords of "central Asia." Ricci's cross-examination of the Ho Nan Jews led him to believe that they were part of the Lost Ten Tribes, so that Forster is not without support. The Jews in Cochin are also mentioned by Renaudot. Asahel Grant proves to his own satisfaction that the Nestorians, converted about A.D. 1-25, and the Yeziddees and Jews in their vicinity, are the Lost Ten Tribes, and shows that Simeon or Shimon has been, and is still, the official name of their Patriarchs. This sheds light upon Dr. Hirth's "Nestourin Sz-mêng."

Dr. Hirth is not to be blamed for occasional mistranslations, for, in addition to treating with mercy the tremendous errors of Pauthier, he disarms criticism by a frank acknowledgement of his difficulties. Nothing but an extensive reading of Chinese History will enable one to readily seize the point involved in many a Chinese sentence, and it was such extensive reading, and the probable fact that he made careful collection of explanatory *scholia*, that placed Julien so far ahead of others. As the following case is not only a mistranslation, but involves the position of the Parthian capital, notice must be taken of it. In Mr. Kingsmill's excellent copy of the Shih-ki, the sentence runs 行比至 and 人民相屬甚多. This is a perfectly simple sentence, and means, as Julien correctly has it, (without, however, laying down a rule,—for there is, indeed, none), "going then arriving," and "the population is very thick all the way as you go." Dr. Hirth either misreads 比 and for 北, or has a defective edition.* He translates "Proceeding to the north one came, &c.," and "with very many inhabitants allied to that country." There is little use consulting any but the very best Chinese teachers on points of this sort: the only safe guides are examples gathered from general reading. Dr. Hirth himself elsewhere correctly translates 人庶連屬 "the country is densely populated." The last character is *chuh*, upper series, and not *shuh*,

* I have since found that some of Dr. Hirth's books have 比 and some 北. The former word makes the better Chinese, and is probably correct. It is very common for such words as 背 to be printed 背 in error.

lower series, and means 遷 or 繕. I have come across the following examples in my own reading 民降之者 丨 路, "people crowded the road to give in their submission to him." Again 僵 尸 相 丨, "stiff corpes succeeded each other (at every step)." Once more 逃亡者相 丨. No doubt dozens of similar expressions are to be found in the Concordance. The character *chuh* has numerous exceedingly common meanings in history which are rare in modern composition. As for 比, this, like many other 虛字, requires careful watching, for it has several nice meanings not given in Anglo Chinese dictionaries. Here it simply means 及, i.e. "going when (or until) you arrive." A parallel example is 比有談論者 "when," or "lors, the matter is talked of." In these senses it is (at least theoretically) read *pi*, 去聲 in the lower series; that is, *bi*. In modern official usage 比經札行 means "following which," or "then I did" "instruct," &c., &c. Indeed, there is a combination 比至, which means, not what Dr. Hirth's same pair of characters mean, but much the same as 沽手, that is "then when;" with this difference, that the latter rather speaks of, or relates, things past, and the former occurs in connection with things going on at present, thus:—
比至餉項稍裕 "after that when there was," or "now that
 "there is more money in the chest," (I proposed, or propose, &c.). In another place Dr. Hirth mistakes 禺 for 禺. This character, *hien* (not *yao*), referring as it does to "the Ts'in word for Heaven," and "a Tartar (or foreign) god," may turn out to have philological importance, and the misapprehension cannot be passed unnoticed. Doubtless, when Dr. Hirth publishes his texts, there will be plenty of carrion for the critical vultures to swoop down upon; but, unless, as in the present instance, an important point is involved, it is altogether too early for the present race of Chinese students to pretend to sit in severe judgment upon each other's translations. We are none of us more than beginners in Chinese literature; nor was Julien himself much more.

Note 1. Dr. Hirth informs me that, in addition to a French Orientalist some 40 years ago, Mr. Kingsmill has already worked out the *Sir* and *Sin* question; but, if my recollection does not fail me, he identifies *Ts'in* with *Seres* rather than *Sinae*. Anyhow, his name must not be lost sight of in this connection.

Note 2. I have explained elsewhere how 月支 (Wak-tsi or Vak-tri) is identified with *Báktria* or *Vaktria*. Further extracts from the Concordance prove conclusively that Yueh-chih, or Yüah-tsi was Bactria, and these extracts will be soon forthcoming.

IN MEMORIAM.—MRS. JOEL A. SMITH.

BY MRS. HATTIE LINN BEEBE.

THE members of the Central China Methodist Episcopal Mission are all saddened by the sudden death of one of their number. The annual Meeting at Shanghai was only just over and we had scarcely reached our various fields of labor and settled into the usual daily routine, when we were startled to hear from Kiukiang that Mrs. Joel A. Smith was very ill with a violent form of small pox. Anxiously we waited for the result, hoping for her recovery, but the skill of an experienced physician and the care of a devoted husband were both outdone by the terrible disease and on the twelfth of December 1884 she passed away. Mr. and Mrs. Smith and their two little ones arrived in China October 12th 1884 and it was my privilege to be with them during their voyage from America. We met for the first time the morning after we left Omaha and were almost constant companions for three months, on railway and ocean, and during our stay in Japan, Shanghai and Chinkiang, saying good bye only when the steamer left us here, at Wuhu, in sight of our own pleasant home, and bore them on to Kiukiang, where Mrs. Smith was eager to settle her home, and begin the work she was so anxious to do in this heathen land. I remember thinking when I first saw her that there must be a strong motive to self sacrifice in her life to prompt her to leave home and native land, with two little children and undertake such a work.

On a further acquaintance with her I found that she had given herself entirely to her Lord, and counted it not a sacrifice but a blessed privilege to do His will in all things, and as she had cheerfully moved from one appointment to another in their conferences in the home work, so she had gladly answered God's call to go into a far country where the harvest is great and the laborers are few. In all places and under all circumstances the spirit of perfect submission and obedience to the will of her Heavenly Father as it should be manifested to her was evidently the ruling spirit of her life, and it could not be without its influence upon her. On the ocean the Missionary ladies held daily prayer meetings in one of our state rooms, and her prayer often was that while we were in ignorance of what was for us in the future, God would prepare us for what He was preparing for us. Her faith was perfect and her trust unwavering. She expected sacrifice and trial and was not disheartened by the great amount of work to be done among this degraded people or by the evident difficulties in reaching them. Those who knew her and loved her as their Conference Secretary in Nebraska will

be glad to know that her missionary zeal did not abate in the least when she reached her field, but that it increased if possible with every day of her stay here. She said in a farewell address to the society of which she was President words which ought to reach the ear of every woman in our Church.

"A happy year of work in Christ's Kingdom is almost at an end and changes will come as you begin another year. New Officers will perhaps take our places, and she which is now your President will be on her way across the sea to engage and move actively in the salvation of souls. But whatever changes may come, let us accept them as coming from a wise and just God. I would urge you to live near the foot of the Cross. May your hearts burn constantly with Christ's love and if such be the case your zeal and ardor will only increase in the Foreign Mission work. The language of my heart to night is this. "Lord obediently I'll go, gladly leaving all below, only Thou my leader be, and I still will follow Thee." I would entreat you to be earnest in the work, do not become discouraged or weary in well doing. I know it costs time money, and labor. But did not Christ give Himself for your souls and mine? Yea even for those heathen souls. And should we complain of the small part of our time, or small amount of labor we can bestow when perhaps somebody's soul is to be saved through this very instrumentality? God forbid. May you persevere even to the end and have many stars in your crowns of rejoicing."

Mrs. Smith passed her 26th birthday while we were in Japan. She was filled with enthusiasm for the work to which she had consecrated her life, and as she had advanced the Redeemer's cause in the home land we know she would have done so here. To our human eyes it seems as if she could be illy spared, by her husband, her little daughters, and by the great work of establishing Christ's Kingdom in this Empire. While we sincerely mourn with her bereaved friends, it also seems sad that one so well fitted to do good work here should be taken even just as she had reached the field. But we put aside all questioning for we believe with Cowper:—

"Blind unbelief is sure to err
And scan His work in vain,
God is His own interpreter,
And He will make it plain."

It may be true God never takes away His believing children unless He can do more good by their death than their life. May the loving and sacrificing spirit of our sister possess all the hearts of those who knew her, and all who are working for the salvation of women in this and other darkened lands; then will hasten the glad day when all shall know Him from the least even unto the greatest.

INFLUENCE OF THE WAR ON MISSION WORK IN FORMOSA AND AMOY.

BY REV. THOMAS BARCLAY.

DURING the summer of last year our Mission Staff, consisting of its families and two unmarried gentlemen (besides Dr. and Mrs. Maxwell who were on the mainland for some months) continued to reside unmolested in Taiwanfoo. It was considered by the Chinese an unhealthy summer, and Cholera was raging badly in the city and at various places throughout the country, so that we had cause of anxiety apart from the French scare. There were of course rumours of threatened disturbances, at one time a good deal of anxiety was caused by the discovery that an order had been given to workmen in the city for the manufacture of several thousand large knives,—and so on. From our stations we heard of threats of persecution of the Christians because of their connection with the foreigners, though these were a good deal quieted by a proclamation of the Tau-tai's pointing out the difference between the English and French nations. Indeed throughout all we were glad to believe that the Authorities were willing to do all in their power for our protection, the only fear was whether they would be able to protect us in case of a popular rising. An additional cause of anxiety was that our Mission compound is situated in the East or landward quarter of the city, so that to reach the port of Anpeng where most of the foreigners live and where we might hope to find a Gunboat we would have been obliged to pass through about two miles of Chinese street and about as much on the open plain, which in case of disturbance might have been difficult. I am glad to be able to state, however, that from beginning to end we have in South Formosa met with no trouble whatever. Neither at our residence in the city nor at any of our 30 country stations has there been an outbreak or disturbance of any kind. This is a matter for which we are all profoundly thankful. At the same time our work has been very much hindered. During the month of August, after the bombardment of Kelung, travelling in the country, we saw little trace of any special excitement. During September, however, the authorities declined to grant passports for country travelling. About this time reports from the mainland grew more alarming, and it was generally felt to be not improbable that French men-of-war might soon arrive off the port. Accordingly it was thought well that the ladies and children accompanied by some of the gentlemen, would cross over to Amoy where also our Mission has a centre. This was accordingly done so that in the beginning of October, Dr. Maxwell, Dr. Anderson and Rev. Mr. Shaw were left

alone in Taiwanfoo. At the same time the students in the College were dismissed to their homes, and it was arranged not to hold a conference which was to have met in the end of November. All these movements caused some little excitement among the Chinese, but it soon passed over. The result of it all is, however, that with the exception of the hospital, there has been very little mission work done during the last quarter of the year, which is a matter of great regret in the present position of our Mission. We have not heard whether the excitement throughout the country has affected attendance at worship at our stations: it is something to know there has been no outbreak. In the North of the Island where the war operations have been carried on, things have not been quite so quiet. (In the South there has been no fighting yet, the French men of war have been simply lying off the harbours out of range of the forts.) On October 2nd, the bombardment of Tamsui began, and on the 3rd, the French occupied Kelung. In the excitement that followed on the 4th and 5th, Saturday and Sunday, gangs of roughs assembled in several places and attacked the chapels and Christians. Six chapels were entirely destroyed and two others were plundered: in one place two worshipers were put to death, and in other places some were badly used. This, however, was soon put a stop to, and I have not heard of any disturbances since then. In October Mr. and Mrs. Jamieson and Mrs. Mackay and family, of the Canadian Mission, at Tamsui, left for Hongkong at the time when all the foreign ladies were instructed to leave. Shortly afterwards Dr. Mackay of Tamsui and Dr. Maxwell, of Formosa left for the Mainland meaning to return immediately. Just then the blockade was proclaimed, and neither of them was able to return. So that for the last two months the only missionaries in Formosa have been Dr. Anderson and Mr. Shaw. We have had no letters from them for about a month: we are glad to learn through the consul that they are keeping well, though no doubt they feel the circumstances somewhat trying.

In the Mission at Amoy there has also been no disturbance and things seem going on very much as usual. For some time after the bombardment at Foochow, when the movements of the French fleet were uncertain there was a good deal of excitement, which affected the work somewhat by preventing the missionaries, and colporteurs, from going journeys into the country as freely as usual, delaying the opening of some of the schools and lessening the attendance at others &c. But since the French have concentrated their efforts upon Formosa, things seem to have returned very much to their usual condition. Some time ago I spent a fortnight in

Chin-chew where Dr. Grant resides and carries on hospital work. During that time I heard and saw nothing amongst the people different from what might be seen in time of peace, except occasional enquires as to whether there was any news. The preaching-hall on the street has been closed during the temporary excitement, but might quite well be opened again now.

I have confined myself to giving a simple statement of events up to the present time: any speculation as to the future would be quite useless.

TROUBLES IN NORTH FORMOSA.

BY REV. G. L. MACKAY, D.D.

The following paragraphs were addressed to the Editor simply as a note, but we have thought best to insert them in this part of the *Recorder* in near relation to the other article on the same subject.

AT present I can only give a few facts regarding the troubles in North Formosa. Perhaps it may not be without some interest to note the following.

First. The work was never in such a prosperous condition as in 1884, before the French bombardment of Kelung. There were thirty-five chapels with as many trained native preachers—twenty-six students in the college and thirty-seven girls in the school at Tamsui. *Upwards* of one thousand had been baptized—on the whole the people were never more friendly and well disposed.

Second. The arrival of the French changed the whole aspect of affairs. At once converts became objects of suspicion and hatred. Head-men who had concealed hatred came to the front and stirred up the masses, villains living on the border land near the savages combined to plunder, and almost with the first outbreak levelled seven chapels to the ground—looted the houses of converts and beat many of them. All this took place in *one* district, being the one in which Tamsui and Kelung lay. According to latest accounts the other two districts were still quiet.

At Kelung where there was a large congregation, there is desolation all around. Converts are scattered and hounded from place to place.

Two of the chapels destroyed were large buildings of cut stone, and finished last June. The converts at one of the stations named, gave four hundred and fifty dollars towards erecting their own church which included rooms for preacher and family, teacher and pupils. Now all is in ruins. By latest accounts converts were standing faithful and true. It is impossible now to give a more detailed account.

Echoes from Other Lands.

In default of receiving all the news we would desire directly from our friends, we purpose gleaning from the periodicals of the home lands, such items as we think may be of interest to those of our readers in China who may not have access to the numerous publications of the different societies. We will also, so far as we can, give short notices of the various articles to be found in the home journals relating to China and the Chinese.

ECCLESIASTICAL RELATIONS OF MISSIONARY CHURCHES.

The article by Dr. Talmage in the present number of the *Recorder*, will be the better understood from the following extract from the Proceedings of the last Pan-Presbyterian Council. The subject of the ecclesiastical relations of missionary churches to those in the home lands will demand increasing attention.

After hearing the report of the Committee on Foreign Missions appointed by the last Council, the following resolutions were adopted. "The Council receive the report, and rejoice in the strong desire of the Presbyterian Churches, generally, to secure as much as possible of unity and co-operation in Foreign Missionary work. The Council most thankfully acknowledge the loving kindness of The Lord, in having so largely and in so many lands blessed the missionary labors of the churches. At the same time, in the view of the many new and remarkable openings throughout the Heathen world for the proclamation of the Gospel of Salvation, they express their earnest hope that there may speedily be a large increase of missionary zeal and effort among the churches connected with the Alliance.

"The Council re-appoint the Committees, with instructions to communicate to the churches the expression of their hope that the desire for union may assume a more practical form. The Council refer to the Business Committee to prepare a Report founded on this Resolution, in which the names of the Committees will be suggested."

The Business Committee afterward presented the following report which was adopted. "That inasmuch as union and co-operation in Foreign Missionary work are, in manifold respects, of exceedingly great value, the Council rejoices to learn that the Church connected with this Alliance have generally expressed an earnest desire for as large a measure of such union and co-operation as it may be found possible to obtain.

"Further, the Council, having respect to the fact that various topics of great practical importance in the prosecution of the Foreign Missionary work still require earnest attention, appoint two Committees for the purpose of considering and reporting on such questions [Here follow the names of those appointed.]

"In particular, inasmuch as there are two questions that appear to be of special importance in connection with union and co-operation in missionary effort, viz., the constitution of Mission Presbyteries, and the relations of the Mission churches to Home Churches,—the Council, feeling the importance of encouraging self-development, and self-government in native churches,—thankfully recognizing the amount of union already realized, or in process, in China, Japan, South Africa, Trinidad, and New Hebrides, instructs the Committees to approach the various churches connected with this Alliance with the expression of the Christian and brother by regards of the Council, soliciting at the same time, an early expression of their views, and suggestions on these important topics. Further, in view of reported restrictions and hindrances to missionary work, in various fields, the Council agrees that in the event of an executive committee of the Council being appointed at a subsequent meeting, it be part of the duty of such executive to adopt means for the removal of hindrances, and for the deliverance of preachers and converts from persecution.

"Finally, whilst rejoicing greatly because of the accounts brought to them by their beloved missionaries, and acknowledging with heartfelt gratitude the goodness of the Lord in so graciously blessing the efforts already made for the proclamation of the Gospel in all the world:—The Council would remind their brethren in the fellowship of the Lord, that an adequate response to his call will never be given until every Christian who has received the gospel, owns that in respect of this gospel, he is a debtor to a Christless world, and in a spirit of self sacrificing love, prays, works, and gives, for the universal extension of the kingdom of God; and the Council therefore express the earnest hope that, with a new consecration of heart, ministers, office-bearers, and members of Churches will endeavor, to the utmost of their ability, to fulfil the commandment of Him to whom all power is given in Heaven and Earth."

THE NUMBER OF BUDDHISTS IN CHINA.

In a note to a lecture on the "Insufficiencies of Buddhism as a Religion," by the Rev. M. L. Gordon, M.D., of Kiyoto, Japan, he says:—The Rev. Dr. Happer, in the *Chinese Recorder* for December, 1883, has an interesting discussion of the question as to the number of Buddhists in the world. He shows very clearly that the large

numbers given to the followers of Shaka has been reached by an entirely different method from that pursued in taking the census of Christians. Following the latter method, he estimates the number of Buddhists in China as 20,000,000; in the world (in round numbers) 72,000,000. I cannot but believe these numbers are too small to represent the influence of Shaka in the world. However, two things cannot be too well borne in mind; (1) that Buddhism is nowhere the exclusive religion of a people; and (2) that the monks alone, not the lay adherents, are members of the church. On (1) compare Rhys David's Buddhism, page 7. On (2) Cf. Oldenburg, Buddha pp. 162 and 381. As in the Buddhism of ancient India, so in that of modern Japan, no lack of belief, no laxity of morals nothing except disrespect to the priesthood could lead to the discipline of a lay-brother. A formal excommunication of unbelieving, unworthy, or scandalously-living lay-brothers, there was not, and as a result of circumstances, there could not be.

MOHAMMEDANS IN SHANSE.

The A. B. C. F. M. calls for three men, including one physician, for North China. The North China Mission of the same Board, calls for twelve new missionaries to occupy important centres in the midst of millions of people unreached by other agencies. The Rev. C. D. Tenney, A. B. C. F. M., of Taiku, Shense, reports that there are some 15,000 Mohammedans in that city. He writes to the Missionary Herald:—

"Several of the Mohammedans dropped in to our Sunday morning service a few weeks ago, and hearing that I had the Scriptures in Arabic, a delegation called on Monday morning. They seemed quite startled to find other Scriptures than the Koran written in their sacred language, and the fact of my having the Arabic Scriptures went far toward gaining their respect. We had a long and earnest conversation on the subject of the Christian faith. It seemed strange, after talking with those who have such difficulty in comprehending the most elementary truths of religion, to have these men lead directly to such questions as the nature of Christ, the necessity of an atonement, and the second coming of our Lord."

"The first question with which they plied me related to the divinity of Christ. 'If we said that he was the Son of God, did God have a wife?' And, 'If we said that Christ was God, did we not limit and degrade God, and lose the idea of his infinity?' They seemed to be satisfied with my explanation that Christ is called Son of God because his body was created without an earthly father, and because God's Spirit dwelt in him. I assured them that our doctrine does not diminish God, but that, while in Christ, he is still the omnipotent and omnipresent God. Then we took up the doctrine

of the atonement. I told them that the weakness of their system was that they had no provision for the redemption of sin, and I told them how Christ suffered that we might go free. They seemed to be much interested in this truth, though in reply to my saying that they had no doctrine of redemption from sin an old man gravely remarked that they had the doctrine of forgiveness, and daily prayed God to forgive.

"The next day several others called, and before leaving asked me to explain to them our doctrine of the atonement. In response to their urgent request, Mr. Stimson and myself attended their worship. As it was conducted in Arabic, it was unintelligible to us. The service consisted of chanting, oral and silent prayers, with many kneelings and prostrations. The leader told us with pride that their worship was precisely like the worship at Mecca. We were pleased to see an Arabic Testament, which we had presented to them, lying on the table with their own sacred books.

"The leader, a priest of the Taiku community, is reading the Old Testament now, and comparing it with the teaching of the Koran. He came to me the other day with the passage: 'In the day that God created man, in the image of God made he him,' and asked if it were possible that we taught that God had a *body* like Adam's. A little explanation satisfied him with the truth of the passage rightly interpreted. These Mohammedans seem surprised to know that there are Christians who neither worship images as the Romanists, who have been in China so long, nor in any way divide the honor due to God alone. The minor resemblances in our forms of worship also surprise them. When we were at their service I overheard one man telling the others that our worship was so nearly like theirs that we even said 'Amen' at the end of our prayers as they did."

INNER MONGOLIA.

Mr. Geo. Parker, (China Inland Mission), calls for missionaries for twelve stations, two in Inner Mongolia, two in Outer Mongolia, two in Kansuh proper, two in Outer Kansuh, three in Turkistan, and two in Sungarea, most of which stations he says would be five hundred miles, or a month's journey, apart. In *The Regions Beyond*, Mr. Parker reports having traveled over three thousand miles in North Kansuh, and having sold ten thousand portions of Scripture in Chinese. The Roman Catholics have entered Kansuh since 1876, and have now at least seven stations. He reports regarding this interesting and little known region, as follows:—

"The resident who superintends the Mongol tribes south of the desert resides at Ninghia. Two chieftains rule this extensive territory, one having his capital three days' journey west of Ninghia,

across the mountains. A Chinese, or rather Manchu, princess is always given to this king of the Eluths. I have visited the place, and had an interview with the chief's brother. The second is king of the Artos, and rules the nomads within the great northern bend of the Yellow River. There is said to be also a resident at Shen-mu, in the north of Shensi, with the oversight of six chiefs. Ninghia is 400 miles from the capital.

"Ku-ku Lake province is under a resident at Sining. The most important bordertown in Western Kansuh is, however, Hochau, which gives easy access to Lapelong, perhaps the most important trading town within the Tibetan territory of Western Kansuh. Hochau is so wonderfully surrounded by various tribes, that if the door were shut that gives access to Outer Mongolia, Sungaria, and Turkistan, the races that inhabit those regions could all be evangelized in the remnants that are accessible from Hochau. One day east of Hochau is a large tribe of Mongols, who, 200 years ago, accepted the Moslem faith and retained their own lands, rather than flee westward or perish by the sword. They speak Chinese equally well with their mother-tongue. They are called Tu-ren (aborigines). Three days northwest, on the banks of the Yellow River, is a Turkish immigration called Sa-la (the Turks in Turkestan are called Chau-teo). The Sa-la are divided into eight tribes, but four Tibetan tribes joined them, making in all twelve, so that there are Tibetan Mohammedans as well as Mongols. Some of the Sa-la speak Tibetan and Chinese as well as their mother Turki. Three or four days southwest is Lapelong, the Tibetan frontier-town, so that three brethren, sent by the churches to three nations, could live in Hochau and acquire the tongues, and get converts for spreading the knowledge of salvation in Lassa, Yarkand, and Uliasutai."

ITEMS FROM CHINA'S MILLIONS.

China's Millions for December, quotes from *The Christian*, as follows:—"Our Readers will remember that not very long ago, Mr. Hudson Taylor and other friends were led to lay a definite petition before God that He would speedily send forth *seventy* additional labourers to China's vast and needy field. This prayer has now been more than answered. Reckoning the various parties whose departures are fixed for within the next few weeks, *more than seventy* men and women will have gone forth since the petition was first presented, to proclaim in different parts of China the Gospel of God's grace."

In the same number of *China's Millions* is a letter from Dr. Wm. Wilson of Hanchung Fu, telling of the opening of their hospital. Mr. and Mrs. Eason writes from Yunan Fu of their access to the people, and of a journey Mr. Eason made in July to ten cities

about five days distant. He says "I hope to visit these parts again before very long. I feel that it is so important to commence work soon in these surrounding towns, as the Romanists have not yet attempted anything except at one place; but if we let the opportunity go by, they may gain a footing before us. Can you not send us more helpers?" Mr. Broumton of Kweiyang Fu, Kweichow, tells of two "Miao-tsi" Christians, who had felt compelled to leave their home in consequence of persecutions.

The November number of *China's Millions*, has an extended report of The Flood in South Shensi. Mr. Henry W. Hunt, of Ts'in-chau, Kansuh, gives a long and interesting report of an adventurous journeying in that distant region, during which he travelled 500 miles, called at 30 cities and towns, and sold over 2,300 books.

ITEMS FROM THE CHRONICLE.

The Chronicle of the London Missionary Soc. for December, has a bright, picturesque article on "China and its Superstitions"—the second of a series—by Mrs. Bryson, formerly of Wuchang; and a letter from Rev. T. W. Pearce of Canton, with a date as late as October 6th, telling of the persecutions of native Christians in that region. Rev. Jas. Gilmour, writes, Sept. 16, of the state of public feeling in Peking, "Generally people are badly scared, and this excitement must retard our work greatly as long as it lasts, our boys school has suffered from it, and our Sunday congregations are also somewhat smaller. The wildest rumours are afloat, and people's hearts fail them for fear. My own opinion is that we shall be in no personal danger of a serious kind as long as the Government lasts. Brickbats &c., we may expect; but as long as there is a Government which wishes to keep the peace we are safer in Peking than any where else.**** I feel that there come to the chapel now men who would come under no other circumstances."

MISCELLANEOUS ITEMS.

We clip the following items from *The London and China Express* :—The spirit of enterprise is not altogether dead yet. I notice with pleasure that we are about to have another foreign and another Chinese organ here shortly. The foreign paper is to be a semi-weekly, to be issued Wednesdays and Saturdays, whilst the Chinese paper is to be a magazine, probably issued monthly. To this latter will be added a daily as soon as the affair is in proper swing. Science and religion are to be treated of in the magazine, and ordinary topics in the daily.

The photographing of the Treaty of Tientsin a few months ago by the Chinese Government in order to prove their good faith in respect to that document has been stated in some quarters to be a

novel application of photography to diplomacy. This is a mistake. In 1842 the Treaty of Nanking, between England and China, after the opium war, was copied by the process of Mr. Fox Talbot, and is at this moment in the archives of the Foreign-office.

A correspondent writes:—Printing establishments are gradually increasing in Shanghai. I have seen Mr. Matsuno, a Japanese gentlemen, who very courteously showed me around the Japanese printing office lately established in Canton-road. There I was shown a variety of printing presses made in Japan, of creditable manufacture. They are mostly on modern principles, that is, of the self-inking kinds. One of them worked with a treadle.

AMERICAN PRESBYTERIAN MISSION, SOUTH.

From *The Missionary* of November, the organ of the American Presbyterian Church (South), we learn that Messrs. Wood and Woodbridge had secured a site of a residence in Chinkiang. Mr. Stuart reports from Hangchow that “the officials in the city have sent a deputy to one of the mission houses to inquire the nationality of the missionaries;” the object being, as the deputy said, “to make arrangements for the protection of subjects of neutral powers.” No inconvenience had been experienced from the political disturbances.

WORK FOR COREA.

The Rev. Evan Bryant, of The British and Foreign Bible Society, reports at length in *The Christian World* regarding a tour into Manchuria, as far as Mukden. The work of the United Presbyterians of Scotland interested him much. He especially mentions Mr. Ross’ Corean press:—From that little press thousands of copies of the gospels of Matthew, Mark, Luke, and John, and of the Acts, have been issued, and many of them have already found their way into the hands of Corean readers by means of our colporteurs and other Christians, and some of the readers have thereby been led to believe in our Lord and Saviour. That press is a very small machine, worked easily by two men; but who can tell the mighty issues of the Christian Scriptures and tracts which are printed there, and thence sent forth through the barriers into Corea? These books are mightier than the mightiest earthly dynamite, and will ere long, I believe, together with the other potent forces which are now silently beating on Corea, overturn all the barriers which have hitherto withheld and hindered the coming of Christ into the realm.

Mr. Bryant gives the case of a Corean convert as follows:—The new born Corean brother has a history of no mean character. Told in brief, it is to the following effect: His surname is Liu, and he is a *Tsin Sz*, or a scholar of the third degree, which

is a very high grade in the estimation of his countrymen, as is the corresponding degree in China. He is highly connected, also, in a district to the south of the Corean capital; but he is now a fugitive from the land of his birth and the home of his fathers. About two years ago he and a number of other scholars presented a petition to their king, asking His Majesty to take measures toward getting His Majesty's Royal father released from the degradation of a Chinese prison and restored to his country. In that petition the brave scholars ventured to offer words of reproof to His Majesty for his hitherto apparent supineness in the matter, and for his therefore seeming want of filial piety. This daring deed cost their lives to some of the scholars, and heavy fines and imprisonment and banishment to others. Our newly baptized brother, Liu, was first imprisoned, and then banished to join the army in a district adjoining Chinese territory. Seven months before his baptism he had an opportunity to cross the boundary into Chinese soil. The opportunity was not neglected. He soon met a colporteur, and obtained from him copies of the gospels of John and Luke and a copy of the Acts. The mysteries of the first chapter of John's gospel puzzled him: the colporteur, unable to fully explain matters to him, led him to Mukden, where he received the needful instruction, confessed his faith in the Lord Jesus, and was baptized on the 27th of April.

PERSECUTIONS AT SWATOW.

The following case of persecution is reported by Rev. H. L. Mackenzie, of the English Presbyterian Mission, Swatow. It throws light on the facts given by Dr. Graves in the last number of *The Recorder*.

"A very severe persecution has broken out at Kong-pheng. The gospel has been preached in that town for nearly ten years, and now a little flock of fifty converts has been gathered in. Ten or eleven of these are Kong-pheng people; the others are from villages in the neighborhood. Owing to its distance, we have paid fewer visits to Kong-pheng than to our other stations; it is between five and six days' journey from Swatow. It has been graciously ordered hitherto that no persecution worth speaking of has distressed the Christians there, though once and again their heathen neighbors have threatened to assault and plunder them. I have sometimes wondered that such a long time of peace was granted to the congregation there, and that they and we enjoyed such freedom from the worry and care of "eases." But at length, and this too is in the *good* providence of God, the storm has burst, and the little flock is feeling, and we with them, the rage and violence of the enemy.

"On the 30th ult., [September] at an early hour, the mob, encouraged by the leading people of the town, attacked the chapel, beat the preacher in charge, and plundered him and his wife and children of all their goods, save the clothes they wore. They then broke down the chapel, carrying away the furniture and wood-work—everything, in fact, that was worth taking. Had their rage ceased then, it would not have been so bad. But evidently the mob was incited not only to attack the chapel and preacher, the center of the good work in Kong-pheng: they were determined to vent their rage on those of their own people who had joined the hated "foreign religion." They pillaged and destroyed in succession no fewer than eight houses of the converts. Some of these houses were, we are informed, not only emptied of all that could be carried off, but also completely broken down. The very walls were "razed," and the doors and window frames taken. It will give you some idea of the determination of the mob when I tell you that four of the houses attacked are in villages in the neighborhood of Kong-pheng, one of these being about a third of a mile distant, one over a mile, and one about two miles.

"The rioters intended to attack another village in which there are a considerable number of Christians; but on hearing that the heathens and Christians had combined and were prepared to show fight, they desisted. It seems that in former years Chhenow, the village in question, and Kong-pheng have had feuds; hence the unusual combination of the villagers, Christian and non-Christian. The immediate pretext for this out-break of mob violence was the repair and extension of our chapel premises. For years we have felt the need of more suitable accommodation; indeed, the place we put up in on our visits to the station was positively unhealthy, and both we and the native preachers have in some measure suffered from living in it. We resolved to improve the house, and make some needful additions to it this year; the commencement of this work was the signal for those who had long been waiting to find occasion against us. The "gentry" of the town applied to the district magistrate, asking him to stop the building. They complained that the height to which it was to be raised would injure the prosperity of the town, etc. Now the fact is that the walls of the new part were to be only fourteen feet high, a height exceeded in several houses in Kong-pheng.

"The magistrate refused to interfere, declined to listen to their complaint. The "gentry" then took the law into their own hands, and taking advantage of the excitement produced by an idolatrous procession, intended to prevent cholera, they easily incited the

townspeople to begin and carry out the work of pillage and destruction of which I now write.

"It was resolved that two of our number should go to Hai-Fung district city to see the magistrate, and then, if the way was at all open, to Kong-pheng or neighborhood to meet the Christians. But, on communicating with the English consul, he declined to hold himself responsible for our safety in the present state of angry excitement between France and China, and advised that none of us should go. Accordingly we have put off going for the present, and are doing what we can in this painful case by means of our native brethren, seconded by letters from the consul to the Tautai and to the Hai-Fung magistrate. We have just heard that the magistrate went to Kong-pheng to inquire into, the matter, and also that, thus far he has expressed himself with an unmistakable *animus* against the chapel and those who frequented it."

PERSECUTION OF CHRISTIANS A VIOLATION OF TREATY RIGHTS.

On the 15th, of October, the Rev. Dr. Yates wrote to his home Board;—I think you might, with propriety call the attention of the State Department to the wanton violation of the 29th Article of the United States treaty with China, in regard to the persecution of Chinese Christians. At a little distance from the seat of active war much valuable property has been destroyed by mobs, and much suffering inflicted upon unoffending native Christians, in the destruction of their dwellings, in destroying their crops, and in stripes without number, and in imprisonment. And all this is connived at, if not instigated by the officials and their subordinates; for when appealed to for aid and protection, they give an evasive answer, or thrust the applicant into the street again. The end of war is not yet. No one can tell when to expect peace, but "all things shall work together for good," etc.

METHODS OF TEACHING THE PEOPLE.

The Rev. Jas. Webster, of the Scotch United Presbyterian Mission, writes of a journey made from Newchwang into East Manchuria, accompanied by Mr. Harmon of the British and Foreign Bible Society. We quote two of his remarks as to methods of reaching the people.

"Every few miles we had an opportunity, if we liked, of conversing with the people, for every village, has its temple or temples, and we seldom passed one of these, large or small without going aside and paying it a visit. One of our seed baskets consisted of a bundle of illustrated sheets, with four Chinese characters in large type, "Yea Su Sheng Chiao,"—the holy religion of Jesus, and

setting forth in a very happy manner such subjects as the creation of the world, the fall of man, and the redemption of the world by our Lord Jesus Christ. We must add, that we were also armed with a brush and a huge pot of paste, and wherever a suitable surface presented itself adorned it with one of our sheets. The temples were admirably adapted to our purpose, and whenever we stepped aside and commenced the operation of posting our bill, the villagers rushed out from the shops and homes to see what the Foreign Demon was doing to the 'Miao.' The operation over, we usually gave them a little time to allow their curiosity to intensify, and then began to explain the pictures, with the heading for our text, the gospel pictures outside and the heathen idols within the temple for our illustrations, shortly, simply, and to the best of our ability, preaching Jesus unto them."

"Nothing we said received such an appreciative hearing as did a quotation from the writings of their own wise men, and nothing served our purpose better for edging in the gospel than a simple sentence from the classics. But I was much struck with the drawing power of something not to be found in the Chinese classics. When endeavoring to show them how Jesus differed from their own wise men, how He not only preached holy doctrine, but that in the room of sinful men every where He sorrowed, suffered, and died upon the tree, not only giving us truth, but giving Himself for us that we might have everlasting life and blessedness, the effect was very striking. I think that we were nearer the hearts of the motley throng then than at other times, and that they were drawn nearer Christ. The classics are good, and very helpful doubtless to the preacher; but it is not the classic, but the Cross, that will lead China back to God,—I, if I be lifted up, will draw all men unto me."

A MARTYR.

Rev. R. Lechler of the Basle Mission, Hongkong, relates the following case of recent martyrdom.

"A man of some ability, one of their Christian people, had been preaching for some months in a village, until one day he was seized by the people, dragged away to a neighboring temple, and commanded to burn incense. When he positively refused, they were enraged, and replied that he must burn incense or die. Without hesitation he answered, 'I will never offer incense to another idol as long as I live. Kill me if you will, but I can never deny the Lord Jesus who died for me.' They took him then straightway to a steep, precipice, where they cut off his head, and threw his body into the stream below."

THE METHODIST MISSION SOUTH.

Miss R. Rankin of the Methodist Mission South at Nanziang, writes "Pleasant College has thirty-five scholars, the day school for girls six, and the boys' school is full. All of the Nanziang

girls came in on Saturday; and yesterday and to day women came and begged and pleaded to have their children admitted. I cannot possibly accommodate more than I have already, even if it seemed best to receive new pupils under existing circumstances. The school work promises to go on smoothly this session. The matron is able to take charge of her department, and I am at liberty to devote more time to my own class-work as well as general superintendence of the whole. Gradually but surely Pleasant College is assuming a real school-like appearance."

Mrs. A. P. Parker of the same Mission, Soochow, reports that her girl's school has neither diminished nor increased during the last half year, the number being still twenty eight.

The Rev. W. W. Royall, writes to the "Woman's Missionary Advocate," that much of the Chinese fugitive literature is the very quintessence of *Police Gazette-ism*. "When I get back to America, if I am spared to do so, I am going to hunt for the man who thinks the heathen not so bad after all 'they live up to the light they have,' etc. I think, when I shall have done with him, he will let that subject drop."

Dr. Allen reports in "*the Advocate of Missions*," for September, that the number of pupils in the Anglo-Chinese College was 200, 10 per cent of whom have professed faith in Christianity. He thinks persecution is a good thing, and that in China we have not had half enough of it. With reference to the agitation in Japan of the adoption of the Foreign Religion, he says; "Such a policy is historical, and has been adopted by the natives from the time of Constantine, in Europe and the Islands of the sea. And if I am not mistaken, it will be followed at no distant date in the case of Japan, and later on by China herself. There are far more influences being exerted on the history of China and Japan, favorable to their ultimate conversion to Christianity, than most missionaries are aware of, I regret to say, and hence I sometimes fear our plans and measures are not broad enough nor adequate in their conception to the great demands which in a few years will claim the attention of the Church."

CHINESE SUNDAY SCHOOL UNION, NEW YORK.

Mr. Sidney L. Gulick, (a theological student in New York) reports in *The Evangelist*, the organization of the Chinese Sunday School Union, and, its opening reception, on the 25th of November, in its new rooms.

"The enthusiastic meeting of May last in the Broadway Tabernacle, at which twenty-two schools were represented and took part, was the first tentative effort of the Union, and so marked was the success, and so widespread were the expressions of interest and approval, not only from those personally engaged in the work, but

from many others, that the Union has found itself from the very beginning supported by the sympathies of the Christian public with a heartiness that is most gratifying.

"And not only from Christians does this support come; the Chinese themselves are deeply interested in its success. Those who most fully comprehend its object and field of work, are its most ardent supporters. The Chinese Minister at Washington, and the Consul in this city have already given \$140 each toward the financial support of the Union. The Consul has attended many of its meetings, despite his unfamiliarity with our language, and the necessarily business nature of the meetings. He is so far interested in Sunday school work as to allow a younger brother and his own son of eleven years to attend the Sunday school of the Church of the Strangers, and they are among the brightest of the scholars."

ENGLISH PRESBYTERIAN MISSION.

At the Annual meeting of the English Presbyterian Mission, held in Edinburgh, "The statement of accounts showed that subscriptions and donations amounted during the year to £1,968; the total of the items on the income side of the balance-sheet was £3,033. The thirteenth report of the progress of the Mission stated that—notwithstanding the disturbing effects of the French action in the East, and the jealousy of Christianity aroused by France and by the Romish missionaries who are under the protection of France, the Mission work had throughout the year continued steadily to go forward. There are now in connection with the Mission ninety-five places of worship, where congregations regularly assemble on the Lord's Day. There are also in connection with the Mission five native ministers supported by their own congregations, and a large staff of native preachers of the gospel, supported chiefly by the native Church. The communicants connected with the Mission, number close on 3,000, and if to these we add baptized children, members under suspension, adherents and inquires, the total of those claiming more or less connection with the Church will not fall far short of 10,000."

EDUCATION OF CHINESE IN THE UNITED STATE.

The Superintendent of Public Schools in California has decided that Chinese children cannot become pupils in these schools; that the language of the State Constitution shows that these schools are only intended for citizens; and that the laws are against the Chinese in this respect, their intent being to discourage Chinese settlement, whereas education would encourage this.

The Chinese Benevolent Protective Brotherhood met on the 29th ult. in this city. Quong Song He, a merchant, observed that the law was easily circumvented. It applied to labourers and not

merchants; to citizens of the Chinese Empire, and not to British or Spanish subjects. Any Chinaman, after providing himself with naturalisation papers from another country, could enter the United States without molestation. At Hongkong papers could be obtained for £2 10s.; French papers cost f. 40; Peruvian, £5; Spanish, \$8; Chilian, \$10. June Fso Tsin said that at Hongkong and Canton there were American brokers who sold bogus certificates for \$25 each. Yut Sin Kee argued against the prejudices entertained towards Chinese, and moved "that Congress be petitioned to apply the anti-immigration law to labourers of other nations." The motion was carried amidst much excitement. *London and China Express.*

ANNUAL REPORT OF THE PROTESTANT EPISCOPAL MISSION.

The Rev. Wm. J. Boone, now Bishop, in his Annual Report of the year ending June 30, 1884, concludes with a paragraph on the pressing needs and vast opportunities for work.—"In Shantung Dr. Nevius and others have worked in outlying districts without money, save for their own expenses, and after six years, at first with patient perseverance with no visible results, have (in these later years) the reward of many stations and hundreds of baptisms and a large number of unpaid helpers. I myself saw forty men of varying degrees of social and mental qualification, gathered from as many points, in the summer resting time, for daily instruction in the Gospels, which they were to repeat on their return to their homes, through the remainder of the year. The Rev. H. Corbett in another section of the province reports one hundred and fifty five received into Church fellowship during his last trip. Is any like work possible in Kiang Su? We cannot tell until we have gone forth in like faith and tried what God will do. ** Again Miss Field at Swatow, has drawn about her a number of women like unto their neighbors, save that the love of Christ has given them new life, and by housing them for a time, and giving them a most admirable drill in learning and teaching, has sent them back to their homes to be centres of light. Only a few of the most efficient are employed as paid Bible women. *** The women are in far denser blindness than the men, although more hopeful to work among, since humility helps them to the foot of the Cross. With such thoughts by no means new, often pondered and talked over in our midst and with means and workers so inadequate to accomplish our yearning desires, it is but little wonder if cares weigh heavily, and even prayer seems dulled, by the feeling that we are too far off for the Church at home to have a realizing sense of the needs, the weakness and the sorrows, of those who are more or less responsible for this work that God has given our mother Church to do for Christ and China."

Correspondence.

Congratulations to Dr. Happer.

The completion of forty years of missionary service for China is an event worth noting, as a number of friends of Dr. Happer, the late editor of the *Chinese Recorder and Missionary Journal*, have rightly thought. We give below two of the more numerously signed of the many letters addressed to him on the event, together with Dr. Happer's response to one of them, copies of which we solicited for *The Recorder*, as the proper place for their publication.

DEAR BROTHER.

On the 22nd, of October 1884, as we are informed, forty years will have elapsed since your arrival in China.

We the undersigned, your brethren in the faith, and colleagues in the service of our Lord, residing in Peking, avail ourselves of this occasion to express our high regard for you personally, and at the same time our gratitude to God for sparing you so long to labor in this needy field.

Your missionary life marks an epoch. It began with the opening of the five ports: It has continued until you see Protestant missions in active operation in nearly all the provinces of this great Empire. It began when the native converts were but a handful of corn on the top of the mountain; you have lived to see their fruit shake like Lebanon; and we pray the Lord of the harvest to spare you to see still greater things than these.

Rejoicing in the abundance and success of your labors, we beg to offer you our united congratulations in commemoration of the Fortieth Anniversary of your life in China—a life so well fitted to encourage the churches and to stimulate the efforts of those who follow in your footsteps.

(Signed) W. A. P. Martin—John Wherry—J. L. Whiting—
J. W. Lowrie—D. C. McCoy.

PEKING, October 22th, 1884.

DEAR BROTHER,

You have been permitted to labor for the Master in one place for the space of forty years, which is a privilege seldom enjoyed by one of our number, and we feel we cannot let such an epoch in the history of our work pass unnoticed. We therefore beg you to accept our hearty congratulations, that the Lord has conferred upon you such an honor, and permitted you to occupy so many positions of great influence and usefulness, and to accomplish so much good.

May the Lord's richest blessings rest upon you in all the coming years he may grant you to labor for his glory, and if it be his holy will, grant that you may return to be still among us the Nestor of Presbyterianism.

[January]

(Signed)—J. M. W. Farnham, G. F. Fitch—Chas. Leaman, L. H. Judson—H. C. Dubose—J. N. B. Smith, J. N. Hayes—R. E. Abbey—W. R. Lambuth—A. P. Parker—J. L. Stuart—F. V. Mills—Jno. Butler—W. W. Royall—Geo. R. Loehr—Matthew Yates—Elliot H. Thomson—Geo. W. Painter—Joseph Stonehouse—W. J. McKee,—J. W. Lambuth—Young J. Allen—W. A. Wills—Luther H. Gulick.

SHANGHAI, January, 1885.

To the Rev. Messrs. Farnham, D.D., and others ;—

Dear Brethren in the Lord, and Colleagues in the Missionary service;

Your letter, of December 23rd, 1884, congratulating me on the occurrence of the fortieth anniversary of my arrival in China caused me great gratification, because it manifests the Christian esteem and regard of those whom I esteem highly. It is very gratifying that so many brethren in so many places and of so many different societies, with some of whom my acquaintance and christian intercourse extends over twenty years, and with all of whom my intercourse has been so pleasant, should remember the anniversary referred to and join with me in giving thanks to the God of all grace, for his great goodness to me in giving the great privilege to me of serving him so long in the Gospel of his dear Son in this heathen land. He has permitted me to see the great things which he has done, from the opening of the five ports, for his people in this land, whereof we are glad, and give thanks and praise to his name. He has permitted me to see the preparatory work for yet greater things in the future, in the accomplishment of which I trust you all may be permitted to have an important part. I hope and pray that many of you may live to see results in the way of the extension of the Christian church, and the enlightenment of this numerous people, vastly beyond anything which has been seen in the past.

The good wishes which you have so kindly expressed are most warmly reciprocated for each and every one of you. May long life and health be granted to you all. May the abundant blessing of God rest upon all your labors; and may you be permitted to see the work of your hands greatly prospered. And when life's toils and labors are completed, may an abundant entrance be given unto each one of you, through the riches of his grace, into the Kingdom of our Lord and Saviour Jesus Christ.

I remain, dear Brethren,

Yours in Christian love.

ANDREW P. HAPPER.

CANTON, CHINA, Feb. 2nd, 1885.

New Version of an Ancient Ode.

TO EDITOR OF THE CHINESE RECORDER,

SIR:

A few weeks ago, there appeared in the N. C. *Daily News* an article signed "K" accompanied by a new translation of one of the odes of the *Shi King*. The perusal of that article and of the beautiful translation by which it was accompanied started in my mind a train of thought like this:—Whether there might not be hidden away among the neglected rubbish of our own English literature, and especially that portion of it most despised by men of culture, some gems that would pay for the labour of unearthing them. Despised by the cultured, and relegated to the Mary Anns of the nursery, it has seldom been brought under the microscope of scientific and literary men. That nothing had hitherto been done, gave me the more hope of finding something; and so with this end in view, I began on an ancient and familiar classic, which was the delight of my childhood. I trust no critic will drop this article with a sneer of scorn at the mention of the name of "Mother Goose." Let him recollect that in past days there have doubtless been Legges to obscure the beauties as well of English, German, Sanskrit and Latin odes, as of Chinese. And the cold and colourless pictures conjured up by what he has read are not the same, doubtless, as those once painted by the glowing fancy of the bard.

It occurred to me at the outset, to throw aside all prejudices as to the origin of this ode; and to seek in the writers of contemporary ages for the real meaning of the piece, which, as in all really fine poetry is highly figurative and allusive. It seemed to lie on the very surface, that Goose was merely a translation of the German *Gans*, Persian *Kaz* and Latin *Anser*. The derivation of *Mother* from the German *Mutter*, Greek μητήρ and Latin *Mater* was quite as easy. The next thing of course was to seek for such a name *Anser Mater* in history. The clue being so nearly perfect already and I having, as I may say, an intuition turn of mind, my thoughts at once leaped the chasm of centuries; and I found myself infancy perusing an old nursery hexameter, long lost, beginning:

"*Anseres surgunt nocte et vocibus maximis clamant.*"

My fancy depicted the weary sentinel overcome by sleep, the wily foe creeping forward on hands and feet, the silent and defenceless ramparts, the sudden clamour of the geese, the attack, the repulse. But why need I dwell upon this scene? Will not every lover of antiquity hold himself my debtor for having rescued this beautiful ode, so full of thrilling allusions and heroic meaning, from the

[January.]

dust and cobwebs of time? Can any one doubt that the title "Ode to a Young Prince," is correct? The slightest attention to the form of the word "Banbury" shows that Banoburium *must* have been the original spelling. That *bury* or *borough*, is merely the English way of spelling the German *burg* or *berg*, Greek. *πύργος*, all meaning a fort or *walled city*, Latin *murum*? But argument seems superfluous, useless. I submit my version to a candid public, and am, Sir,

Yours,

ANSERUM UNUS.

ODE TO A YOUNG PRINCE.

Hist. Mat. Anser. I. IV. 21.

I.

Haste, haste, thou merry laughing sprite,
 Thy mother's pride and joy,
 Quick, mount thy steed ere darksome night
 Shall cloud thy way, fair boy :
 Spur on thy gallant grey,
 And speed thy joyous way,
 Till Banborough's hoary turrets rise
 To greet thy longing eyes.

II.

There shalt thou see the lady fine,
 Whose steed is snowy white,
 And softly tinkling bells shalt hear,
 And mark the jewels bright,
 That make her lily fingers shine,
 As do the stars of night.

III.

Where'er she speeds her happy way
 Shall dulcet tones and trappings gay
 Bewitch thine ears and sight,
 And thou shalt learn of gallant deeds
 When Roman men and Roman steeds
 Pursued the foe by night.

The following is the miserable travesty of the moderns:—

Ride the gray horse
 To Banbury Cross
 To see a fine lady, upon a white horse,
 With rings on her fingers
 And bells on her toes,
 She's sure to have music wherever she goes.

Our Book Table.

As many of our notices of Books must necessarily be but brief paragraphs, we throw them together below in a less formal way than usual, trusting they will be none the less valuable or readable.

We are glad to welcome a volume from Archdeacon Moule on the *Evidences of Christianity*.* In keeping with the tendency of theological thought in our day, he bases his argument for Christianity on the life, death, and resurrection of Christ. Having proved the fact of the Resurrection, in the most masterful sermon of the series, he next discusses what may be known of God outside of Revelation. The author's wide acquaintance with the literature of the day appears in happy quotations and allusions on every page; friends and foes are made to contribute their facts to the solution of the question; and we are agreeably surprised to find a passage from a striking essay by our former pastor the Rev. J. P. Thompson of New York, now numbered among those who know as they are known. The Bible is then taken up; its difficulties, scientific and moral, are discussed, in a spirit that one would think must be very helpful to any honest doubter; and then the positive testimony to the authenticity of the Bible as a Revelation from God is given, the weight of the argument being made to rest on Christ's endorsement of it. Two sermons follow on the probable, and positive, evidence of a Future Life. The series closes with a sermon on Heaven, in which the pious and poetic tendencies of the author find their happiest expression. We well know the difficulty of covering the whole field of thought in one

short series of short sermons, and we cannot but recognize the fact that the Archdeacon has successfully touched upon a number of the more important difficulties troubling the minds of many thinking men of our day; yet we cannot suppress the wish that the question of Inspiration had received a fuller treatment. The battle between the sceptical and believing schools of thought will, if we mistake not, more and more concentrate itself on this point as the one involving the solution of the deep questions as to existence of the Super-natural, and what are the possible modes of its revelation to man.

Old Highways in China† is a very readable addition to the missionary literature of these lands. It is a record of three journeys in Shantung, and one through Shantung and Chihli. It is not, we are told, in the preface, a missionary journal, but a record of everyday life during journeys. The authoress emphasizes the natural endowments of the women, who are the compeers, she says, of the men in activity and intelligence. She urges the necessity of reaching the women of China if this country is to be converted to Christianity. "I look," says she, "upon work among the women of the East as now the great question of the church;" and she concludes her preface with the new version of Psalm lxviii, 11—"The Lord giveth the word, and the women that bring glad tidings are a great host." Having recently travelled over some of the same regions, we can testify to the general accuracy of her descriptions, though the impression her reports leave on our minds is that she happily saw the rosy

* Reasons for the Hope that is in us. Nine Sermons preached in the Cathedral of the Holy Trinity, Shanghai, by the Ven. Archdeacon Moule, B.D., Shanghai. Kelly & Walsh, 1884; pp. 122. [Price 75 cents to \$1.00].

† Old Highways in China, by Isabelle Williamson, of Chefoo, North-China. The Religious Tract Society, 1884. [Sold by Kelly & Walsh. Price \$2.00].

side of Chinese life. Her chapters very pleasantly supplement many of those of her husband in his "Travels in North China." As is natural, Mrs. Williamson gives more of the domestic and the poetic, than do most of our books on China from masculine pens. The accompanying map is well executed, and the several illustrations are appropriate.

We had hoped to have received a copy of Miss Field's *Pagoda Shadows*, or a notice of it from the only party in China who, so far as we are informed, has received a copy of it, but have failed in both hopes. We can only say that a hasty glance at the book, as we flitted through Swatow a few weeks since, excited a desire to read it more carefully. An introduction by Joseph Cook is in his own rhetorical style; while the substance of the volume consists of graphic biographical sketches of a number of native Christian women.

Our old friends, Mr. and Mrs. Albert Arnold Bennett, of Yokohama, have kindly remembered us, in common with many others, by a printed letter of 23 pages narrating a short trip made into the country. They hope in this way to acknowledge and reciprocate their unanswered correspondence; but as they owed us nothing, we are their obliged debtors. Several pretty sketches from Japanese hands adorn the pamphlet, and none who know the authors will be surprised that many pages betray the poetic structure of their minds. With characteristic quaintness they say:—"Should it happen to fall under the eye of any one to whom its items may seem staler than the bread of the Gibeonites, we trust that being found more truthful than that bread, they may secure no less indulgence."

The Opening of China, by A. R. Colquhoun, is a reprint of six letters written to *The Times* of London during August last. They give in a condensed form much information of a recent date, regarding the

resources of China, and the advantages to herself and others, particularly to England, of the introduction of railroads. The burden of these pages is found in the concluding lines of the last letter, "The waterways of the country, called the 'glory of China,' are altogether insufficient. Railways are required. A midland railway, driven from North to South, is the pressing want of China." We are not of those who would oppose any step in material progress; and railroads are without doubt one of these steps. A new day has evidently begun to dawn, now that we learn from the *Peking Gazette* that a certain officer has recently been degraded three degrees for memorializing the throne against railroads! Yet, on the other hand, there are other things more important than merely material advances, and such advances will, without those more important elements, prove but drawbacks and disasters. Both movements—the material and the moral—must, we opine, take place step by step nearly simultaneously; the one reacting on the other to the benefit of each. Mr. Colquhoun does not seem to measure the force of the difficulty which comes from the independent sovereignty of the various viceroys of the different provinces; a difficulty which we learn from the *North-China Daily News* is proving almost insurmountable, and which is delaying the prosecution of enterprises otherwise on the eve of being endorsed by the Peking Government. It needs no prophetic ken however to see that even this difficulty must ultimately give way under the pressure of circumstances which is so rapidly increasing. As well-wishers to China, we must hope that on the one hand the pressure will not become so great, nor on the other hand the readiness to yield be so tardy, as to throw such enterprises out of the hands of their own Government. The success of the Japanese in controlling their own railroads is an instructive

example, and it is hopeful that Siam is following in the same enterprising line of things.

The *China Review* for Sept.-Oct. 1884, gives us a first instalment of "The Life of Koxinga," which tells in a very readable style a number of interesting facts regarding the Kingly Pirate and his conquests, particularly of his taking Formosa, an island now again looming on the horizon of history. "Scraps from Chinese Mythology" are heavy reading, though no doubt of interest to those who delve in such mines. Mr. Oxenham's article, still continued, is proving itself to be a good sized piece of timber, rather than "A Chip from Chinese History." The material of history is there, but it will require much labor to make it available to Western readers; and much the same may be said of Mr. Piton's article on "The Six Great Chancellors of Tsin." Mr. E. H. Parker, in discussing the Old Language of China, hopes "not to be betrayed into a display of that *odium sinologicum* which once disclosed the human frailties and detracted so much from the just fame of such distinguished orientalists as M. M. Julien and Panthier," but is not deterred thereby from criticising Dr. Edkins, and from expressing the hope that "a much sounder era is dawning upon sinology" than that of the past. Mr. Parker makes the quite original remark that "an ordinary telegram is usually purely ancient Chinese in form." The eight pages of Notes and Queries furnish several rich morsels, with a good deal that must be termed, literary saw-dust.

Mr. Gring's *Eclectic Dictionary** is a very creditable production coming from one so young in Oriental studies. The introduction covers 167 pages, 66 of which are devoted to the Radicals. These are arranged so as to secure, it is hoped, the greatest variety and interest in their study and mastery. Sixty-seven more pages give a select list of the Primitives, calculated to assist the student in remembering the sounds and meanings of the most useful derivatives. The Dictionary itself consists of 650 pages of about 8,000 select characters, arranged as far as possible, in the order of their frequency under their radicals. The volume is a duodecimo, neat, and handy. There is nothing original about it, the author says, except the arrangement; and we cannot but think that the same idea might be worked out for beginners in China itself, in a way that would be more helpful than any one manual which we now call to mind. The English of the introduction is in several places very stiff, not to say, ungrammatical,—a defect that will no doubt be corrected in future editions. The work is evidently a labor of love, for the author speaks of "the many pleasant hours of study and labor in writing and arranging." He hopes it will not only assist foreign students in studying Japanese, but also Japanese in studying English.

The Life of Buddha, from Tibetan sources, by Mr. Rockhill,† is a very painstaking volume. It assays to supplement the studies of Alexander Csoma de Körös in the Buddhist literature of Tibet. The body of the work consists, as stated in the preface, of "a substantial

* Eclectic Chinese-Japanese-English Dictionary of Eight Thousand selected Chinese Characters, including an Introduction to the study of these characters as used in Japan, and an Appendix of useful Tables; compiled and arranged by Rev. Ambrose D. Gring. Published under the auspices of the Board of Commissioners for Foreign Missions of the (German) Reformed Church in the United States. Yokohama: Kelly & Walsh. 1884. [Price \$7.00.]

† The Life of Buddha and the Early History of his Order, derived from Tibetan Works. Translated by W. Woodville Rockhill, Second Secretary, U.S. Legation in China. London: Trübner & Co. 1884; post 8vo, pp. X.—274.

and connected analysis, and frequently literal translations, of the greater part of the historical or legendary texts contained in the Tibetan *Dulva*, or *Vinaya-pitaka*, which is unquestionably the most trustworthy and probably the oldest portion of the *Bkah-hgyur*." Attention is drawn to the fact that all Buddhist authors, of all schools, narrate the history of Buddha down to his visit to Kapilavastu in the early part of his ministry, and that of the last years of his life, in about the same terms. The authority of the Tibetan *Vinaya* supports the authenticity of the early council of Rajagriba, soon after Gautama's death, and the council of Vaisali one hundred and ten years after. The last three chapters of the volume give, from Tibetan sources, a history of the schools of Buddhism, and the early histories of Tibet and Khoten. The patient diligence which can sustain the solitary student in wading as the author of this volume has done, through deserts as arid as that of Gobi, is worthy of all admiration. It must have been down-right enthusiasm which carried a Secretary of Legation into such recondite studies. Such accurate and enterprising powers should in due time give us other and more original productions regarding those comparatively unknown regions. The present attempts to open Tibet to travel and trade lend new interest to all that pertains to the little known sections of Central Asia.

Among the many books appearing on Buddhism, is to be noted *Lillie's Life of Buddha*,* a work however which it is dangerous for any but an expert in Buddhistic studies to handle. His main contention is that a great mistake has been made in calling the Buddhists of Ceylon and the South, the disciples of the Little Vehicle, and the truest repre-

sentatives of the original teachings of Buddha. He supports his position by a great array of confused and confusing learning, and with such a spirit of bitter antagonism to Mr Rhys David, that it renders one very cautious of accepting any of his statements. It is certainly an interesting question which Lillie has raised, and it is evident from the studies of Oldenberg and Turnour that the original Cingalese chronicles were at an early date manipulated and falsified; but whether the investigations of calm scholarship will sustain such sweeping revolutions is probably more than doubtful. Many of our author's statements must be wide of the mark. Dr Gordon of Japan directs attention, in a note to his lecture on "The Insufficiencies of Buddhism," to the fact that Mr. Lillie's "Buddha and early Buddhism" contradicts almost every scholar of note, and says "To the student of Japanese Buddhism, the utter untrustworthiness of his book is settled by the following two sentences:—'Under the title Niyorai a loftier and more abstract divinity still (than Amitaba) is known to the Japanese. It must be remembered that Japan derived its Buddhism from Ceylon.'—It is true that Mr. Lillie apparently makes Mr. Pfoundes his authority—a very hazardous thing for any author to do—for these astounding statements, and we may perhaps excuse the ignorance which takes Niyorai (Tathagata) an epithet of every Buddha, and makes a lofty divinity out of it; but the geographical relations of the two countries ought to have kept him from the last statement, unless enforced by the clearest proof. It is hardly necessary to say that if there is one event in Japanese history clearly established, it is that its Buddhism came from Corea and China."

* *The Popular Life of Buddha*, containing an answer to the Hibbert Lectures of 1881. By Arthur Lillie. London: Kegan, Paul & Co., 1883.

CHINESE LITERATURE.

The Rev. C. A. Stanley of Tientsin sends us a work on *The Prophecies*, in Mandarin.* It is a volume of some fifty-four pages, containing as many chapters, each of which takes up some prophecy concerning Christ. The author has first treated, in an easy yet interesting manner, the prophecies of Christ found in the Pentateuch. But when we pass to those chapters which deal with the prophetical Psalms, and the Prophecies from Isaiah and Daniel and Malachi, the author not only knows his subject, but handles it in a most interesting and edifying way. The whole of the work is good and not only furnishes us with direct evidence of the Christian religion, but tends to strengthen the religious life. We would recommend our Missionary brethren to encourage the use of this book among all native Christians; assured as we are that it will make them more eager to know the reason for the hope that is in them, and more earnest in making known to men the King who is the Saviour.

We are glad to see an *English and Chinese Dictionary of the Ningpo Colloquial*, prepared by Miss M. Laurence.† It is a volume of two hundred and twenty pages; much time and labour must have been spent upon it. It has been prepared as a help to members of the Ningpo Churches, so that they may understand the Scriptures, also as a help to those natives who wish to increase their knowledge of the English language. Another reason for its publication is that foreigners may be assisted in acquiring the Ningpo Colloquial. The book is well adapted to both these purposes, having the Character, Colloquial, and Translation, arranged in one column. One thing strikes us as being needed to make the book popular;—a page of Radicals with the number of the page on which each radical is to be

found in the Moh-loh. We were anxious to find a character, and some time would have been saved had the list of Radicals been attached. We would call attention to the fifth column of characters on page 52 Moh-loh; the sixth character from the top of the page we fail to find on page 9 of the dictionary.

A useful little book to students of the Mandarin has just reached a second edition.‡ The author is a Japanese scholar, who has spent some time in the successful study of Chinese at Peking. There is an introduction, much of which seems to us needless. The book is arranged in four parts, each part has a number of chapters, each of which contains some simple but good and useful sentences. It is doubtless a good book for beginners, but the Southern student must not forget that it is in Northern Mandarin, and, as is to be expected, contains phrases peculiar to it. We can see no reason for altering the usual plan of marking the tones of characters. Why the author should wish to mark *Shang-p'ing* by a circle at the upper corner of the right side of the character, and *Ch'ü sheng*, by a circle at the lower corner of the right side, we fail to see.

An interesting book, written in a literary style, has been published by the Rev. Timothy Richard, Shan-si.§ Such a book has long been needed. We could wish that this work, which is well written, and fairly attractive, may be widely distributed among the officials and literati of the various provinces. Those who read it will see at once, that the object of this "Great Doctrine," as the author calls it, is the good of the people who receive it. Such works as this will help to lessen the prejudice which exists against the missionary and his religion.

T. P.

* 基督福音

† 音列韻字彙

‡ 官話指南

§ 民教治安之策

Editorial Notes and Missionary News.

Editorial.

IN assuming the editorship of *The Recorder* we need only say that we will do our best to realize the objects had in view when the periodical was commenced sixteen years ago, and which have been so steadily and successfully pursued by those who have preceded us.

There will be no restrictions as to the subjects which may be discussed in these pages, save those which the judgment of the Editor may from time to time decide will best secure the highest prosperity of what is so comprehensively called *The Chinese Recorder and Missionary Journal*. The Editor will not feel responsible for the different opinions, theological, philosophical, or practical, of the various contributors. His own opinions, so far as he may think best to express them, will be given in these "Editorial" columns, or elsewhere over his own signature. It is hoped that *The Recorder* will be a fair representative of all Protestant Missionaries in China.

It is proposed, after the present number, to make this Journal a Monthly, of half its present size, but with the same number of pages for the year, and without changing its very moderate subscription price. The Presbyterian Press, under its new Superintendent, the Rev. Dr. Farnham, is showing its purpose to keep abreast of the times, by the new and attractive dress in which *The Recorder* appears. These changes will, it is hoped, tend to make it a better and more acceptable vehicle of Missionary News.

In common with all who have gone before us in this office, we must call upon our friends to remember that *The Recorder* will be what they may help us to make it.

HISTORY OF THE RECORDER.

A brief sketch of the history of *The Chinese Recorder and Missionary Journal* may not be uninteresting to those but recently arrived in China. The now celebrated, and invaluable Chinese Repository, edited by Dr. S. Wells Williams, having been discontinued in 1851, after covering a period of twenty years, *The Missionary Recorder* was commenced March, 1867, by the Rev. L. N. Wheeler of the Methodist Episcopal Mission, Foochow. This publication held its way for nine months when it was discontinued, for reasons not on record. But very few copies of this thin volume of 142 pages are now in existence.

In May, 1868, the Rev. S. L. Baldwin of Foochow commenced *The Chinese Recorder and Missionary Journal*, as a monthly of 264 pages at \$2.00 a year, and it was printed at the Methodist Press of Foochow. The Rev. Justus Doolittle was its editor, from February, 1870 to May 1872, when it was suspended, for want of sufficient support. It was not again issued till January, 1874, when Mr. A. Wylie, Agent of the British and Foreign Bible Society, became its editor. The Presbyterian Mission Press of Shanghai assumed the publishing responsibility, and it was issued bi-monthly, at \$3.00 a year, forming a volume of about 480 pages; which size and price it has since retained.

The Rev. S. L. Baldwin, D.D., of Foochow, again became its editor in January, 1878, on the return of Mr. Wylie to England, but the Presbyterian Press at Shanghai still published it. In May, 1880, Rev. A. P. Happer, D.D., of Canton, assumed its editorship, which he retained till December, 1884, when ill health obliged him to return to America, followed by the well wishes of many.

The Week of Prayer.—Under the auspices of the recently organized Evangelical Alliance, the Week of Prayer was observed in Shanghai by the foreign residents in a very united and profitable manner. Notwithstanding the very inclement weather the meetings were well attended. There have been no very marked results, though the usual meetings for prayer have since then been more fully attended than before.

One letter from Peking, dated January 7th, says "we are having delightful meetings;" another correspondent writes, "we never had better meetings among the foreigners." From Tungchow, near Peking, it is reported, "we are having truly blessed meetings. We hope we are in the way for a fuller blessing."

From Kalgan Mr. Chapin writes: "The week of Prayer proved exceptionally profitable. Some sixteen persons rose for prayers, and the interest was so general among both Christians and non-believers, that we have continued the meetings, though not as during that week, for daily service."

The Rev. Dr. Talmage of Amoy writes: "Our Week of Prayer this year has been unusually interesting. The zeal of the native churches seems greatly stirred. I hope we may see some good fruit as the result."

* * *

Amoy Colloquial New Testament.—The Rev. Thomas Barclay writes from Amoy on the 9th, January 1885:—"One result of the present disturbed state of affairs is that a large number of the Formosa Missionaries are at present resident in Amoy. We have taken advantage of this circumstance to meet together to arrange for the revision of the translation of New Testament Scriptures into the Amoy Vernacular printed in Roman letters. The language spoken in Formosa being the same as that of Amoy, such books are directly available for use

there. Such a translation of the New Testament was published more than 10 years ago, and a similar translation of the Old Testament was completed last year. The object of our meetings was to arrange for the revision of the New Testament. I enclose a copy of the resolutions and plans adopted. We are arranging also to meet together to discuss the best ways of translating some difficult expressions such as 'world,' 'flesh,' 'justify,' &c. All the missionaries of the various missions are in full sympathy with the movement, and, with the exception of a few who have been less than four years on the field, all the ordained missionaries take part in the work of revision. We are convinced, some of us profoundly and increasingly so, that the Bible can never be a book loved and prized by our people here so long as it is presented to them only in the Chinese character; and our hope is that the result of this movement may be to give them the word of God in such a form that the most highly educated indeed may be glad to use and learn from it, but more especially such that the poorest and humblest child of God may have his Father's message given to him in such a form that he can read it for himself with pleasure and profit."

* * *

The Rev. A. P. Happer, D.D.—In addition to the two letters addressed to Dr. Happer, which we print under the head of "Correspondence," still another was sent him by the missionaries of Canton and Hongkong, signed by forty-eight individuals, ladies and gentlemen, and still another very complementary address was signed by a number of the leading business men of Canton and Hongkong. We are requested to state that Dr. Happer's address will be Wooster, Wayne Co., Ohio, U.S.A.

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The Chinese Religious Tract Society announces the gratifying fact